

NUX AND IRON

on of Hood's Sarsaparilla Pills is one of the most economical ever made. These two taken before eating, after, work together, giving the other. They result in blood-nerve-building, and course of medicine. Your druggist today.

You Smile?

and pessimistic, weariness on your face? The liver. If you had an ever you would be cheerful. Well-known reliable remedy and Fever Tonic and lazy livers active and your face. If you have Constipation and Fever Tonic will rectify the danger of the possible dangers of self-poisoning which is of habitual constipation. Price 50 cents. Manufacturer—Mansfield Drug Co.,

VES RHEUMATISM.

any longer for you to pains and aches of rheumatism. A combination of salts neutralize the uric acid thereby cure rheumatism. Rheumatic pains return, and forget about that. It is an old well-established remedy prescribed by the best of thousands of friends. Dr. J. E. Kinsey, of Varley & Bauman says, "Renwar entirely cures rheumatism." For sale by cents. Positively guaranteed. Offer. If your drugstore in stock, tell him from WARNER DRUG CO., TENN.

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much that every sufferer could spend office to read the papers which I have reports of the country. Several hundreds of letters, but I wish you to realize the wonderful they report in peptic, indigestion, rheumatism, and liver diseases, and other curable to impure blood. Health was restored. Water and I tried, and before I letters from suffer very much stock like this. I therefore you if you doubt, am absolutely convinced. Spring is the best mineral spring not excepting the rope. I have shipped thousands of suits of the United States most invariably re-ent restoration or That is why I contained in the following it now and mail n, S. C.

offer and enclose for ten gallons of Spring Water. I fair trial, in accordance with instructions contained will send, and if you agree to return full upon receipt of Lemjohns which I in a month.

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ASSOCIATIONAL NUMBER

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, AUGUST 30, 1917

NEW SERIES, VOL. XIX, NO. 35

Dr. W. A. Borum assisted in a good meeting at Bethel church, Yazoo county, last week. There were two additions.

The Pearl Valley Association meets with Harmony church, twelve miles west of Philadelphia, October 13th.

Pastor J. E. Kinsey reports a good meeting at Oakdale church, Rankin county. Nine had been received at last report.

July first was the beginning of the bone dry era; September 8th all distilling for beverages stops. Weather forecast for future, colder and very dry!

Two hundred and thirteen students and former students of the University of North Carolina have received commissions as officers in the army.

We are making this issue of The Record a "Special Associational Number," to give such help as we can in the reports and discussions of the subjects to be presented.

Rev. L. B. Spencer assisted Pastor Floyd in a meeting at Zion Hill, Copiah county, last week. There were five baptized and the preacher was invited to return next year.

Rev. Amos Kendall was recently licensed to the ministry by the Rock Hill church, Rankin county. He was received from the Methodists, for whom he had preached for 25 years.

The disgraceful outbreak at Houston, Texas, by Negro soldiers ought to set the heads of the army seriously to thinking. This is possible in other places and steps should be taken to make it impossible.

Rev. W. B. Haynie, an alumnus of Mississippi College, and for a year the secretary of the college, goes to the Agricultural & Mechanical College as instructor in English. His home will be in Starkville.

Rev. R. A. Cobron returned this week to Kerrville, Texas, after a visit to friends in Mississippi for two months. We are sorry to see him suffering from an attack of the grippe, which left him very weak.

Evangelist O. A. Utley, of Memphis, Tenn., has just closed out one week's meeting with Pastor J. W. Hicks and his church at Bellefontaine, Miss., resulting in eighteen additions—sixteen by baptism, one by letter and one restored.

Brother T. J. Miley reports 28 baptized at Summerland where W. R. Cooper assisted him; eight at Salem church, where he assisted C. W. Black; six at Mont Rose, where J. L. Robinson assisted; three at Bethel, where J. E. Chapman preached.

The Rockefeller Foundation has given \$100,000 to the war work council of the Y. M. C. A. It is to be used in the care and protection of young women and girls near military camps. Places will be provided where the soldiers may meet their women relatives and friends.

Chaplain Jas. L. Robinson, of the Second Mississippi Infantry, now located at Jackson, asks that the names of young men in his regiment holding membership in your churches be sent him that he may the better be able to help them. Any information can be sent him at Jackson.

Dr. James A. Francis writes that 1,000 of the new officers of the Reserve Officers Training Camp at the Presidio, San Francisco, last week signed this declaration of principles: (1) We undertake to maintain our part of the war free from hatred, brutality, or graft, true to the American purpose and ideals. (2) Aware of the temptations incident to camp life and the moral and social wreckage involved, we covenant together to live the clean life and to seek to establish the American uniform as a symbol and guarantee of real manhood. (3) If we become officers, we pledge our example and our influence to make these ideals dominant in the American Army. This will be read to hundreds of thousands of our enlisted men as a brief statement of what American manhood is to stand for in this war.

Prohibition in Russia shows up better and better. A report issued recently giving official information regarding prohibition in Russia, states that in 1912 the people of Russia saved only \$20,000,000. In 1913 the amount was still less. During the eight months before the war in 1914 they withdrew \$55,000,000 more than they deposited. Then national prohibition became effective, and in four months the people saved \$70,000,000. During the first prohibition year they saved \$405,000,000, and in the first nine months of 1916 the savings were \$755,000,000. For the last year of the unrestricted liquor traffic Russia's bank deposits were only \$40,000,000, while the deposits in a prohibition year in the midst of war have been \$885,000,000.

Rev. R. B. Gunter resigned at Louisville, to accept the office of secretary of the Education Commission, to begin as soon as his successor in the pastorate can be found. Brother Gunter is a graduate of Mississippi College and of the Seminary at Louisville, and is a man of splendid gifts and unusual preparation for his work. He has brought things to pass in the pastorate, having just completed a well equipped church house at Louisville where he has led them to a larger vision and leaves them in good condition. He will have a task worthy of his best efforts, to lead Mississippi Baptists in their educational work and provide for the obligations on the Education Board.

Rev. Edward D. Solomon, of the Fifteenth avenue church, Meridian, Miss., is taking an extended trip through the North during his vacation. After visiting the cities of the Middle States and New England he went to Northfield. Thence he will go to Montreal and thence to Toronto. After visiting several cities in the Middle West he will return to Meridian. In Meridian, a city of only 30,000, there are eight strong Baptist churches, and in Mississippi fifty-three per cent of the church members are Baptists. Mr. Solomon has made a multitude of friends on his trip. His Baptist enthusiasm is refreshing.—Watchman-Examiner.

The best thing we have seen with a German name signed to it of late is a telegram to the American Brewery, of St. Louis, signed by E. A. Van Valkenburg of The North American, published in Philadelphia. It says, "The North American, the corporation which owns The North American, the men who make The North American and myself are all for national prohibition." This has the right ring, and we welcome the whole chorus that will sing like that.

A Japanese scientist claims to have discovered the germ of typhus. This is the first step toward effective prevention of the disease.

Pastor J. L. Hughes has resigned at Mahan. He has done a good work there throughout a pastorate of three and a half years.

W. H. Barrett, of Mt. Olive, closed a meeting at Forest, La., on the 17th inst., which resulted in forty-two additions to the church.

Pastor L. S. Cole was assisted in a meeting last week by Brother J. E. Kinsey. There were seven added to the church—six by baptism.

Rev. L. B. Campbell conducted a meeting at Gates, Copiah county, where he organized a church of twelve members, baptized twenty-four and received twenty-two others by letter.

Pastor W. B. Haynie had a good meeting at Shady Grove in Jasper county, where W. E. Lee assisted. Thirteen were added to the church—ten for baptism, five boys and five girls.

Moderator D. M. Lee writes that the Lawrence County Association will meet at Montag, five miles west of Wanilla, October 19th, Friday before the third Sunday in October.

Rev. Ellis Sullivan has accepted the call to Palestine church, Hinds county, and will also teach the consolidated school in that neighborhood, taking the work given up by his brother.

On Sunday two of the lieutenants in Battery E (Mississippi College Battery) preached at Clinton, morning and night. They are Winston Borum, of Jackson, and Andy Tate, of Clinton.

Judge T. W. Brame, of Macon, sends an interesting clipping from the El Paso Herald, which shows what the churches and the world are doing for the soldiers in camp. The reading of it ought to put us on our mettle.

Sorry not to have been able to attend the West Judson Association this week. The office work required our attention after an absence of seven weeks in meetings, and at the beginning of a similar period attending associations.

Brother J. R. McCardle has been confined to his bed for the most part of three months with serious illness. Request is made of the brethren to remember him in prayer. He has done a good work in the southern part of the State.

Chaplain Zeno Wall, of First Mississippi Artillery, says that he is nearing the amount necessary to secure the tent and equipment. If you wish to help, send the money to Dr. J. W. Provine, Clinton, Miss. He will receipt you.

Rev. J. L. Robinson, the new chaplain of the Second Mississippi Infantry, leaves the church at Newton on high ground, having just closed a great meeting in which 32 were received into the church. Rev. H. R. Holcomb assisted in the meeting.

The editor last week was with Pastor J. R. Johnston in a meeting at D'Lo. Four were received by letter. The singing was conducted by Brother A. S. Johnston, who rendered helpful service and delighted everybody with his solo and his leadership of the congregation. It was a joy to labor with the father and son who are here in their own country where they grew up and are held in high esteem.

OUR ORPHANAGE.

It is almost time for the annual meetings of our associations and I am very anxious to get our orphanage properly before our friends. Certainly it will not require long arguments, this year, to convince our friends that we need their help. Our 200 children must be fed and clothed and all foodstuffs are about twice as high as they have ever been before. We are not asking for an easy time but just asking for a living for our children.

We have worked hard this year, and planted every little nook and corner of our place and we have the best crop, I think, we have ever made which will contribute much to our support, but still it will necessarily cost us much more to keep us going this year than it has in former years and besides, we have made a good many necessary improvements this summer.

We have added materially to our fire protection and have also connected all of our buildings with the city sewerage, which required that we put in a thousand feet of main sewer line besides the branches to our buildings, also a full line of toilet fixtures. We have also torn out our old shop and laundry and built a new one of brick. We have done all this work mainly with our own force, with the exception of laying the brick. We had hoped to put in some new machinery both in the shop and laundry, but on account of present conditions, we contented ourselves with putting in one new washer.

I shall not be able to attend all the associations, but am asking our brethren through the columns of The Record and also the Gem, not to forget us in the meeting of the associations. I should be glad if each association would make its collection as large as possible so as to give us our expenses during the months of September and October. Our collection for the past two or three months have fallen far short of our expenses; however, by supplementing from our building fund we have gone along without having to borrow money.

If our brethren will remember us according as they have prospered this year, in Mississippi, we will be abundantly taken care of.

The health of our children has been excellent. We have just passed through a siege of measles (about 75 cases) and have not had a death and all of our children are as well as before.

I shall be glad to give the necessary information for association reports to any brethren who will drop me a card. I hope to see many of you at the associations.

J. R. CARTER.

The one treasury Single Budget Financial System, properly installed and operated in the church, removes all tediousness, simplifies bookkeeping, and puts the financial work of the church on the most improved and approved business principles. If you want to know about it first hand, write to Mr. James Pryor, Treasurer, or Mr. Bennie Norris, Financial Secretary, of the First Baptist Church, of West Point, Miss. What they can do many other churches in Mississippi can do. Why not?

FOREIGN MISSIONS.

Some data to aid brethren in making out their foreign mission reports at the associations:

Southern Baptists gave last year a total of \$961,970.48 to foreign missions. This includes \$212,829.96 given for the Judson Centennial. There was given for the general expenses of the board \$749 140.52.

The total of our gifts to foreign missions is greater than that ever made by any denomination in the South in one year. This is decidedly encouraging. We lacked only \$38,000.00 of giving \$1,000,000.00.

The apportionment committee at New Orleans recommended that we set our foreign mission mark this year at \$594,000.00. Of this amount Mississippi was asked to give \$36,000.00.

Notice, please, as above shown, that the Baptists of the South gave last year for the same purpose, including the debt, \$749,140.52.

Dr. Truett, of Texas, afterward offered a motion urging the churches to raise their gifts to this object to \$734,400.00 because "the board is under the inexorable necessity of increasing the salaries of its missionaries immediately" and because "it is imperative that some new missionaries be sent out this year."

The convention recommended that we send out 35 new missionaries which will only enable us to cope with the situation as it now stands, to hold our own. At the annual meeting in June the board decided to send out 12. It is proposed at our meeting in October to send out still others, if sufficiently encouraged by the churches. Will you so advise us?

We lost last year 18 missionaries—12 by resignation and six by death. We sent out 12 new missionaries during the same time. So we started this year with a loss of six missionaries.

It will take at least \$700,000.00 to carry on the work of the board and yet the appropriation committee sets as a mark \$594,000.00. Unless the states do better than that the Foreign Mission Board will come to the next meeting \$100,000.00 in debt. What do you advise in the matter?

The expenses of the board have been decreased steadily. Last year over 90 cents in every dollar the board received actually reached the foreign field. In some states small sums of foreign mission money are taken out to help pay the expenses of mission work in those states. The Foreign Mission Board is not responsible for these sums. It is only responsible for the money it actually receives.

Will your association help in this emergency by agreeing to give more than is asked of it?

With a \$100,000.00 probable debt before us, will your association advise the board to send out the 35 new missionaries so urgently needed to hold our own in the work? If you will do your part toward making our gifts \$700,000.00, you ought to so recommend.

Yours for saving a lost world.

I. P. TROTTER, State Member.
Shaw, Miss.

SUNDAY SCHOOL AND B. Y. P. U. WORK IN MISSISSIPPI.

The following is a summary of our Sunday School and B. Y. P. U. work in our State, viz: We have more than forty associations in which we have workers' conventions organized (including Sunday School, B. Y. P. U., W. M. U. and laymen's work). We have two encampments in which every phase of our work is emphasized and in which a number of text books are taught on the above topics. We have a State-wide Sunday School and B. Y. P. U. Convention in which we have sectional conferences, round table conferences, and addresses. We reached more than 300 people last year from every section of the State. We meet in Kosciusko next March.

We stood third in all the Southern States the past year in the number of diplomas received and in awards for A-1 schools. We now have more than 3,500 diplomas in the State and tie for the second place in A-1 schools.

Our B. Y. P. U. work has gone forward at a rapid rate in the past two years under the leadership of Brother Holcomb. We have a number of city unions, many A-1 unions, some of which are in the country, and many people who hold study course certificates.

Our plans are, first, to organize every association or county into a workers' convention to aid in carrying forward every phase of our work. Brother Chisholm is devoting his time to this phase of the work and doing it in a noble way.

Second, to have our young people's work pushed until there will be an organization in every church where it is possible to have one. Brother Holcomb has resigned this work to become vice-president of the Mississippi Woman's College. We are sure some one will be elected to take his place at the earliest possible date.

Third, to have a graded Sunday School and teachers' training class in every one of our churches. We hope to have training schools in all our towns or cities and associations. Our hope is to see all of our church houses equipped so that they may be utilized to the best advantage in doing the work which needs to be done.

J. E. BYRD.

CHRISTIAN EDUCATION.

A Christian school is a school in which the pupils, through their study and associations with their teachers are led into a knowledge of Jesus Christ as a personal Savior and hear a call to definite work in His service.

In order to do this it is not only necessary to make all departments of the college work efficient, but also to put into the reach of the students means that will tend to develop them spiritually. We have a great deal to learn about how to conduct a Christian school, and we trust that we are learning helpful things each session.

At the Mississippi Woman's College, in each dormitory after supper a twilight prayer meeting is held. These meetings are

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Thursday, August 30, 1917.

THE BAPTIST RECORD

conducted by pupils who volunteer for the service from night to night.

Last session there were eighteen mission study classes being conducted all the time. Some of these classes completed two books, and some three, and some more. The classes are taught by pupils and meet in the rooms of the members, or the teacher of the class, at any time that is most convenient for the individual class, but usually immediately after dinner on Sunday afternoon. The leaders of these classes meet each other once a week to discuss plans for the work, or to study together, or for a consecration meeting. These leaders' meetings are well attended and are marked by a high degree of spirituality. This group of the finest of the girls, meeting together as they do once a week form a fine nucleus for preserving the right spirit throughout the school.

The Y. W. A. has always met on Tuesday afternoon until last session when the faculty gave up the morning chapel period on Wednesday for this meeting. In this missionary society the girls become acquainted with all phases of our denominational life, together with the objects for which we work, our boards and their secretaries, and our fields of endeavor. If we are ever to enlist and instate our young people to lead our denomination to greater things, it has to be done during the time that they are getting their development along other lines. Almost all of the girls belong to, and attend the Y. W. A. As this is true, the very size of the organization would keep some of its members from receiving the proper training and development; therefore, we try to use the circle plan, letting each mission study class be a circle with its own organization and plans, but all cooperating in the Wednesday morning meetings. Last session for several meetings we took up these two practical subjects, "The Country Church and How We May Help Her," and "The Country School and How We May Help Her." These topics were discussed by a number of girls who had gained ideas from their "Education" studies, and also some who had had experience in rural schools.

The Bible is taught in the regular college course. All of the books in the Sunday School Normal course are also taught, and it has recently been arranged that every girl who receives a diploma from the Woman's College will at the same time have to receive a Blue Seal diploma; thus, indicating that she has taken this preparation work. Last session a few more than 500 seals and diplomas were awarded.

Sometimes we hear it said that our Christian schools cannot compete with state schools in equipment. This granted, we would say that no more can state schools compete with Christian schools in the development of Christian character. If it is true that the Woman's College cannot compete with state schools in equipment, why is it? It is because the state schools have behind them the state appropriations. Yes, but another reason is this: Some of our ablest Baptists instead of patronizing our Woman's College and training their girls into our own denominational life, are sending them off to state schools, because it takes a little less money.

Baptists, rally to your schools! Put into it your girls and your money; hold it up to the Father in your prayers and in the near future we will not only have a Baptist college for women, second to none in the South, but we will have all over Mississippi God-fearing, God-serving women who have been trained for the Master's service, and who are true cornerstones, polished after the similitude of a palace. I am convinced that we cannot build the mighty Baptist structure that we need in Mississippi without these very cornerstones. We have to have intelligent, consecrated Christian mothers in our homes, for after all, the home is our stronghold and we want to build Christian homes through the influence of the girls that are trained at the Woman's College.

The fact that Christian education is included in the budget of the denomination should be a great help to our Christian schools. With the appropriations of the state behind them, the state schools can so far out class us in outward appearance that it puts the denominational schools to a great disadvantage in obtaining pupils, but if each member of the Baptist church should do only a little part toward helping to make and keep the equipment what it should be, it would be of great and permanent advantage to the school both in securing and holding pupils.

The very fact that no tuition is charged at state schools is a drawing card for very many of our Baptist girls that should be receiving Christian training in our own school. With every member of the Baptist church contributing systematically toward Christian education, we should eventually be able to compete with the state schools in equipment and in prices. I once knew a state school in which the Christian spirit was fine, due to a fine Y. W. C. A. The school work here was held at a high standard. I have several times known Christian schools in which not only the scholarship was poor, but the growth and development of the spiritual life of the students was likewise inadequate.

A state school cannot have as its aim the development of the highest type of Christian character, because this type comes only from day to day Bible study and day to day experiences with the Lord in actual practice in doing Christian work. However, a so-called Christian school may fall far short of this. A Christian school can fulfill the purpose for which it is established only when the management is realizing the value of prayer, when a daily teachers' prayer meeting is more essential than a weekly faculty meeting, and when the welfare of the souls of the students, and the devotion of their lives to service is of paramount importance.

I once went into a home into which electric light fixtures had just been put. I reached up to turn on a light, but no light appeared. Someone standing near said, "We are not yet connected with the power house."

We realize that we may have missionary societies study class courses in Sunday School work—all this is necessary, but can be of no real use unless we can connect these lives up with the Power. We know that after all is said the ultimate aim of this school is the salvation of souls. We will fall

short of the mark unless we are connected with the Power—the Spirit of God.

God is more willing to give us His Spirit than we are to give good gifts to our children. So to the teachers in Christian schools I would bring this message, "Pray." Christ-like praying in secret is the secret of Christ-like living in public, and after all, it is through association with strong Christian teachers, who have unfaltering purpose and high ideals that Christ's strength will be shown to this generation.

J. L. JOHNSON.

HOME MISSION REPORT.

Our Home Mission Board at Atlanta, Ga., has the distinction of reporting yearly more converts and baptisms through the work of its missionaries than have ever been reported by another home mission board in America, though several of these expend more money than our board does.

Our board last year reported 37,724 baptisms 22,945 of which were creditable directly to home missions, while the rest were creditable to cooperative agencies. Last year the total receipts of the board for all objects were \$474,792, while the administrative costs were \$22,638, or only 4.7 per cent. This suggests great economy in administration. While we applaud a wise economy, we must not forget that efficiency in secular business has nearly always required considerably larger administrative costs than this.

Our board must not only wisely expend money; it must aid in nurturing and instructing the sources of its supply, which are among nearly 3,000,000 Baptists, most of whom belong to churches with only once-a-month preaching by absentee pastors. To do this service with any real effectiveness will necessitate some expense. We would encourage our board in incurring expenses required for efficiency.

The great world war is a challenge to every moral and spiritual resource in America. Hundreds of thousands of homes will experience a new soul-hunger, a new sense of need, in the giving of their sons to fight in the nation's armies for justice and democracy. The American farmer must feed the world. The farmer's church, already in need of inspiration and new methods that it may serve a new rural world, must be the center from which the farmer shall gain added understanding and courage to do his part for God and for country. Southern Baptists must do their full share to save and to serve the religious needs of our American boys in the camps, and to protect them from the foul birds of prey that gather in the wake of every army.

Realizing that new and heavier burdens must in this crisis be borne by Baptists of the South in the home mission field, the Southern Baptist Convention at New Orleans instructed the board to pursue its work on the basis of an apportionment of \$505,193, and the annual meeting of the board in June planned the year's work on that basis. It is the first time Southern Baptists have undertaken to raise half a million for home missions but the abounding needs and op-

(Continued on page 9)

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inserted free; all over these amounts will cost one cent per
word, which must accompany the notice.

EDITORIAL.

USING THE CROWBAR.

The crowbar is just one kind of lever, and like all levers, is used to lift or move things which cannot be moved by "main strength and awkwardness." A man who passes by a lever when he has a big load to lift or an enterprise to put in motion, and puts his own hand to the task and strains his back and palsies his nerves is worthy of commiseration or ought to be doctored for the simples. The lever is one of the most elementary and primitive methods of multiplying power and accomplishing larger results with the same labor and less loss of time and strength. Now this paragraph of rudimentary logic and universal experience is just that we may get started on the way together and may be able to get somewhere safely.

Here is what we are coming to: In all our denominational work The Baptist Record is the crowbar. It is the thing that lifts every other institution out of a hole and starts or keeps it in motion. There is never a week but some more or less deserving cause through its appointed agency makes its appeal for a word to be said in its behalf, a little lift just at the time of need which will open the way for a successful trip to the public attention and sympathy. Not only so but there is never a week when many columns are not given to the advocacy of a genuinely worthy cause which is dependent upon this means of launching or continuing a campaign of publicity for its successful issue. There is never a week but some requests for publicity must be turned down, because our limited space must be given to the most deserving and that which directly concerns our own work. We are glad to be a crowbar, for in this way we are performing a very necessary service and have great joy in seeing it done.

But even crowbars have some needs and some nerves.

They are accustomed, of course, to being tossed aside when they have been used, to be dropped down in the dirt, to be allowed to take the rain and the dew, the cold and the heat. Other tools are gathered up and well taken care of. They are carefully put away rubbed and oiled, but the crowbar—

THE BAPTIST RECORD

Thursday, August 30, 1917.

well, it can stand a good deal, even to being stepped on. It doesn't hurt. No, what difference does it make? It is strong and hard to bend or break. All right, brethren, the crowbar has lived through a good deal. But now don't you think that it might come in for a fair consideration at the association this fall? Use it for all it is worth; but can't somebody say a word for it in the meeting? Couldn't somebody just venture to take subscriptions to put this same crowbar into more homes where it can do more lifting and pushing? In many of the meetings there can be no paid representatives of the paper, and if there is, a word by a volunteer can do more than a half-hour speech by one who is paid to do it. Our people and their official representatives who are straining at the load and pushing with all their might to make things go would do well to make a little intelligent use of the crowbar, and putting it in places where it will multiply the efficiency. It ought to be easier to increase the subscriptions to The Record this fall than ever before. Our people are better able than they have ever been. We have had our years of famine; this is our year of prosperity. It will be well for us if we make good and wise use of it. You will do more for every good cause by making a fervent speech for The Baptist Record than you will for any one of them by making a speech on that special subject. Use the crowbar.

HOSPITAL THEORY AND PRACTICE.

It is most evident to those who have taken any notice of the denominational work that the hospitals have not yet had a square deal in the plans of our work and in the thought and gifts of our people. This is due to the fact that it was late in coming into the program or rather that we were remiss in beginning this kind of work, and to the further fact that during most of the time there has been no paid representative whose business it was to keep the hospital work before our churches. Even now in the time of great need no man is in the field to secure the help that is required for the successful operation of the hospitals. In preparing for this special number of The Record, there were people whose business it is to write of regular departments of our organized work in all of its lines except the hospitals. Some one had to volunteer for this work.

You may notice in the program of any association you attend, there are no exceptions, that the program is wholly one-sided. There are some items that get scant courtesy, not intentionally, but because their value has never been recognized by the masses of our people. Only here and there are the hospitals given anything like a respectable time or decent consideration. Occasionally a man with a big and tender heart wishes to make a plea for the suffering and the hospitals as a means of relieving them, but usually nobody knows enough to say much of them.

As a result (or is it the cause rather than result?) we have a wholly inadequate conception of "missions." "Missions" with us does not represent what it does in the Bible. I should like to write that again and make

it cover about half a page: "Missions" with us today does not represent what it does in the Bible. We speak of "missions" and "missionaries" as a fractional part of our work, namely evangelizing or giving the gospel to the destitute in our own land and in other lands. And by the gospel we mean the way to be saved from sin by repentance and faith in the substitutionary death and resurrection of Christ. All of which is only a part of the truth and the doing of which is but a fraction of our duty. Salvation is a bigger thing than most have understood. It has just begun when one accepts Jesus. It is assured, but just begun. The work goes on in ever widening spheres; it is grace upon grace; we are just now being saved. It includes the care of the body and mind as well as spirit. Jesus did not come to save "souls" but to save "men," the whole man, clean through, all the way down and all the way up. The body is going to endure as long as the spirit does, for it will be raised in the likeness of our Lord. We are exhorted to glorify God in our bodies, and to present our bodies to God. The gospel is glad tidings for the whole man—body, mind and spirit. Missions is ministering to the whole need of man. It includes what we are doing, and more, in education and orphanage and hospitals. No man is a missionary in the Bible sense who is indifferent to any one of them. Jesus said, "I have come that they may have life, and that they may have it abundantly." "He that ascended is the same as he that descended that He might fill all things" with His fulness. We have got to stretch our minds and enlarge our program before we can yet take in the height and depth and length and breadth of Jesus' work.

More than this God is never going to give us the fulness of His blessing on our work until we take in all that He told us to do, until we come to the unity, the entirety of the faith. We have talked about some people being lopsided because they accepted "home missions" and repudiated "foreign missions," or vice versa, when we were just as guilty of lopsidedness in neglecting our hospitals while attending to what we call our "mission work," not recognizing that operating hospitals is just as genuine mission work as standing in a pulpit, and will show as good results. It is true that the Foreign Mission Board has done medical work for a good many years. But the Home Mission Board looked like an old bachelor into whose hands somebody had thrust a brand new baby, when in New Orleans the matter of equipping a tubercular hospital was referred to them by the convention. In our own State convention not a few thought we had children a plenty and to spare when the hospitals were born. We have no better assets than these hospitals and they need and deserve our heartiest support. In the associations they should be given a good hour and cordial endorsement. They ought to have the money now to pay off their debts and make the enlargement that is demanded of them for their growing work. We ought to have passed by this time of theoretical faith in them and give to the world a practical demonstration.

WAR, POLITICS AND RELIGION.

This subject may seem to some to be considerably mixed, and so it must be if it is true to the facts, for these three things have a way of getting themselves mixed. They are today, and perhaps always have been. Certainly this is not the first time, for those who studied last Sunday's lesson in the international lessons had an example of it that is worthy of study. It can be better understood if the prophecy of Jeremiah, which is largely his contemporary history, is read in connection with the concluding chapters of Second Kings. Jeremiah furnished the religion, the princes furnished the politics and the aliens furnished the war, that is the foreign governments forced it upon the people of Israel. It is a much mixed situation with the kings of Israel playing politics with Egypt and Babylon, the two great powers of that age, the kings of these two great empires jealous of each other and seeking world supremacy and Jeremiah contending for righteousness and pleading in vain for faith in Jehovah to preserve them as they seemed ready to be ground between the upper and the nether millstone. Which of these elements will finally control? Will religion triumph, or will politics prevail, or will war be called in to determine the outcome?

This picture of the long ago is drawn in fresh colors for us today in present world conditions. For a generation the political plotters of Europe have sought advantage by intrigue and secret diplomacy; by forming "alliances," "dreibunds" and "entente cordials." The courts of the old world, many of them, have endeavored by plot and intrigue to form treaties to their own advantage which were to be thrown away by some as mere scraps of paper, as soon as they stood in the way of any selfish design. These same plotting sons of iniquity, who had secretly schemed and had stored engines of destruction to be loosed on the world as soon as a violated oath could serve their purpose, now seek to make the very religion of Jehovah drag their cannons to the front and bind men to their murderous purpose. The very God who said that only he would be permitted to stand in His presence who swore to his own hurt and changeth not, is now called upon to support a lie and establish deceit and tyranny on the throne.

While it is true that religion opposes war and seeks to make conditions that perpetuate peace; and while it is true that religion tends to modify the horrors of war and to heal its wounds when it is past; yet it is also true that religion finds in war the opportunity for exercising some of its finest qualities in patience, self-control and heroic sacrifice for the common good. Above all, it furnishes the opportunity for the exercise of faith in Jehovah who fights our battles for us. It will be a calamity for us to leave God out of the reckoning in this world conflict. We will have to learn that it is not by might nor by armies that issues are settled. The Spanish Armada was destroyed by a storm at sea. The forces in this fight are so complex, the machinery is so balanced that but slight and

apparently unimportant events can throw one or the other party into confusion. The situation in Russia is only one of many things that render uncertainty the most certain thing in the world. The casting of the lot is with man, but the determining of the matter is in the hands of God. The throwing of a switch by a child can upset a train and throw a line of railroad out of business. God's hand is on the helm of the world and the deciding of all is with Him. It becomes us to humble ourselves before Him and seek His direction and control in our time of need.

Deacon A. J. Aven assisted Pastor D. I. Young in a meeting in his church near Durant last week. There were four received for baptism. Near the close of the meeting Rev. J. E. Kinsey was called in and Brother Guess, who is a student in Clarke College, was ordained to the ministry.

Rev. A. J. Dickinson, Jr., of Alabama, is said to be doing excellent work in the Army Y. M. C. A. at Camp Sheridan. He is one of the distinguished sons-in-law of Dr. and Mrs. I. P. Trotter, of Shaw, and honors the name of his father, who is pastor of the First church, Birmingham.

Of late the editor has been deluged with requests for letters of recommendation for various positions. When they are deserved he is glad to write them, but the expense of mailing them should be borne by the person asking for the recommendation. A two-cent stamp enclosed is in order.

The Carey Associational Baptist Workers' Convention was organized Sunday, August 26, at Union church, near Roxie, with the following officers: S. L. Middleton, president; Wayne Anderson, vice-president; Miss Mary Rowland, secretary. W. A. Chisholm, field worker, was present and assisted in the work.

The editor assisted in a meeting at Good Hope, Madison county, last week, where Elder G. W. Nutt has been pastor for nine years, and is strong in the hearts of the people. This is a land where the valleys flow with milk and molasses, and the hills are covered with corn and beans. Five fine young men and women were baptized.

We look back upon the seven weeks spent in evangelistic meetings this summer with great joy. We trust that others were benefited, and are sure that we were. The fellowship with the pastors and all the brethren was "delicious and refreshing." Here's to them all a hearty wish that God may lead them and greatly enlarge their joy and usefulness.

It is said that there were four times as many attending academies and high schools in 1915 as there were twenty-five years before. That is the increase was nearly twice as great as that of the population. In the past five years the increase has been thirty-five per cent. The high school graduate of today is said to have a better education than the man who had two years in college twenty years ago.

Brother A. E. Jennings says the Baptist Hospital in Memphis will need \$230,000 to pay for the new wing of the building. Of this it is proposed to raise all but \$50,000 in Memphis and the Mississippi Delta. The Shelby County Association, including the churches of Memphis, commends the enterprise and asks now for a distinctively spiritual ministry to be conducted in the hospital. It is hoped that a man can be employed for this purpose.

A Georgia legislator opposes exempting college endowments from taxation because Negroes and Catholics would get the benefit of it. Even some legislators need to be bored for the simple. Why shouldn't they get the benefit of the

exemption? Isn't this a country in which all men have equal rights? The Constitution of Mississippi needs some doctoring along this line. Why should a man be forbidden to will his property to a Christian or benevolent purpose? This article of our fundamental law is on a par with that of Tennessee which forbids a preacher's holding a political office. Truly more light is needed in this benighted land of ours.

Dr. W. J. McGlothlin, of Louisville, Ky., selected by the Southern Baptist committee to represent them at Washington in co-operating with Mr. Hoover in the food administration, will spend two months' there in that work. The committee had a meeting this week in Washington, at which some of us could not be present on account of the depleted condition of the treasury. The Baptist Record will be glad to render any service possible in this line, so necessary to the welfare of the country and to the winning of the war.

President Wilson's answer to the pope's peace proposal was published Wednesday morning, August 29th. It was a courteous and emphatic refusal to treat with the German government because of its failure to regard treaties and its not being responsible to the people for its action. Mr. Wilson makes it clear that there can be no peace between autocracy and democracy because the former disregards the rights of the people and holds its own privileges superior to right. The administration at Washington seems to have been chosen as spokesman for the Allies, and this reply will be one of a series of state papers from President Wilson second to none in our history.

ADDRESS TO BAPTISTS OF THE SOUTH.

Issued by the Special Commission of the Southern Baptist Churches at a Conference Held in Washington, D. C., Aug. 9, 1917, with Herbert Hoover, Food Administrator.

To the Baptists of the South:

The world is facing the most serious food shortage known in the history of civilization. Even before the beginning of the European war there had been a gradual but serious decline in the production of foodstuffs in the United States. In some cases this was shown in a large annual decrease, in others in a relative decrease as compared with population. In this country we have therefore for some years been facing a steadily declining supply of foodstuffs as compared with a steady increase in the growth of population. The facts bearing on this situation, as compiled from the official figures of the United States Department of Agriculture, are of profound significance.

The total yield of grain, potatoes and other foodstuffs last year was nearly 1,400,000,000 bushels short of the 1915 production, the most disastrous crop shortage in the history of the country. The indications for the present year give promise for a large corn crop but of a small wheat crop and the world depends upon wheat for bread rather than upon corn.

According to the August forecast of the Department of Agriculture we will have nearly 370,000,000 bushels less of wheat than we had in 1915. It is true that 1915 gave us our record yield of wheat, but even that great crop was scarcely equal to the require-

(Continued on page 8)

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

QUESTIONS AND ANSWERS ON STATE MISSIONS.

How much did we spend in State mission work last year?

A. \$38,473.68.

How was this distributed?

A. Pastoral Support, \$16,456.85; Enlistment, \$4,855.00; Sunday School and B. Y. P. U. Work, \$3,671.23; Associational Missionaries, \$1,589.02; Woman's Work, \$2,148.38; Convention Purposes, Printing Minutes, Paying Recording Secretary, etc., \$350.37; Office Force, including salary and expenses of Corresponding Secretary, \$3,670.50; Office Expense, including printing, \$1,247.57.

Has an itemized statement been made so that the Baptists of Mississippi can know definitely how the money they gave to State Missions was spent?

A. Yes; on pages 72-73 of the Convention Annual for 1916 there is found the auditor's report containing an itemized statement of receipts and disbursements for State Missions for the year November 1, 1915, to November 1, 1916.

The report is as follows:

"An itemized statement of receipts and disbursements of State Missions for conventional year (November 1, 1915, to November 1, 1916), showing the sources of receipts for this fund and the items of work covered in the disbursements.

Receipts.

"Received from churches	\$32,302.39
Received from the Home Board for Enlistment work	2,240.38
Received from Foreign Board, State expense	1,400.00
Received from Home Board, State expense	1,200.00
Received from Sunday School Board, S. S. work	500.00
Received from Sunday School Board, B. Y. P. U. work	250.00
Balance brought over from last year	129.64
Total	\$38,022.41

Disbursements.

Pastoral Support	\$16,456.85
Church Building	4,855.00
Enlistment Work:	
W. R. Cooper, salary till May	1,050.00
W. R. Cooper, expense account till May	34.45
J. P. Harrington, salary ten months	1,575.00
J. P. Harrington, expense account ten months	203.71
T. J. Moore, salary	1,425.00
T. J. Moore, expense account	192.60
Total	\$4,480.76

Sunday School Work:

J. E. Byrd, salary	\$1,800.00
J. E. Byrd, expense account	363.56
W. E. Holcomb, salary	1,170.00
W. E. Holcomb, expense account	337.67
Total	\$3,671.23

Special Missionaries:

Rev. L. E. Lightsey, salary	\$ 749.97
Rev. L. E. Lightsey, expense	92.75
Rev. J. A. Rogers, salary for half time	296.30
Dr. P. I. Lipsey, Editor Baptist Record, salary	450.00
Total	\$1,589.02

Woman's Work:

Miss M. M. Lackey, Cor. Sec'y salary	\$ 900.00
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Miss Fannie Traylor, salary	600.00
W. M. U. expense account	648.38
Total	\$2,148.38

Convention Expense:

Printing Minutes of Convention	\$ 273.10
Salary Walton E. Lee, Rec. Sec'y	50.00
Postage sending out Minutes	19.60
Express on Minutes from Memphis, Tenn.	7.67
Total	\$ 350.37

Office Force:

J. Benj. Lawrence, Cor. Sec'y salary	\$2,500.00
J. Benj. Lawrence, traveling expenses	339.50
Miss Bess Schilling, bookkeeper	720.00
Miss Alice Hawthorne, stenographer	115.00
Total	\$3,674.50

Office Expense:

Printing	\$ 451.73
Rent	396.00
Stamps	279.48
Phone	66.26
Incidentals	41.10
Auditing Books	20.00
Total	\$1,247.57

Amount expended	\$38,247.57
Total Funds available	38,022.41

Overdraft	\$ 451.27
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Has the Convention outlined a definite program of mission work?

A. Yes; at the meeting of the Convention in Columbus in 1916 a five-year program was adopted which sets forth a definite schedule of work for the next five years.

What is that program?

A. That program is set forth in two parts:

I. Something to Do.

"1. To pay off all existing debts on denominational institutions and clear the slate of debt.

"2. To collect all outstanding subscriptions to denominational institutions.

"3. To increase the subscription list of The Baptist Record to 15,000 paid-in-advance subscribers.

"4. To increase our contributions to missions—State, Home and Foreign—ten per cent each year for the five-year period.

"5. To perfect the organization of our Sunday School, B. Y. P. U., Laymen's and Woman's Missionary Union forces as now being projected by the convention.

"6. To work and pray for (1) the salvation of souls; (2) that God may add to His churches the saved; (3) for a Scriptural standard of living among all of our churches that will insure spiritual power.

II. How to Do It.

"1. That the convention adopt the budget system.

"2. That a committee of fifteen be appointed by the convention to serve for one year, to be known as the Budget Committee. This committee shall report to the convention a budget covering every object fostered by the convention. This budget, when it is adopted by the convention, to be the budget for the year.

"3. That the budget after it is fixed by the convention be referred to the Convention Board, and that board be charged with the responsibility of putting into operation the budget, that is, with the work of bringing the budget to the attention of the associations and churches for their consideration and adoption.

"4. That this plan of work shall not be interpreted as excluding special campaigns for special objects, the endowment of colleges and schools and the equipment of denominational institutions, etc., but it is to be interpreted as meaning that all campaigns whether originating within or without the State shall first be approved by the convention.

"5. That this plan of work shall not be interpreted as interfering with the rights of any commission or board of trustees now in existence or that may be created in the future, but shall apply only to the putting into operation of the budget fixed by the convention.

"6. That the Convention Board shall consist of one member from each association in the State co-operating with the convention. These members to be elected by the convention through its nominating committee from the nominees made by the district association, each association nominating its own member of the board, the convention making its own nominations in case the association fails to suggest a name. The board to remain as it is until the next session of the convention at which time the new board shall be elected as follows: One-third to be elected for one year, one-third for two years and one-third for three years. Thereafter at each session of the convention the one-third whose term of office expires shall be elected for three years, all vacancies to be filled by the convention.

"7. This program and schedule of operation (with the exception of the creation of the new board as provided for in Section 6) shall become operative with the session of this convention."

Did the convention appoint the apportionment committee as provided above?

A. Yes. P. I. Lipsey, H. M. King, L. G. Gates, J. A. Rogers, J. B. Quinn, G. F. Barton, Zeno Wall, M. P. L. Love, E. D. Solomon, W. H. Morgan, W. E. Farr, E. E. Dudley, J. B. Leavell, W. L. Howse, J. R. G. Hewlett, were appointed as the committee.

Did they make a report to the convention?

A. Yes. Their report can be found on page 113 of the Convention Annual and is as follows:

Report of Budget Committee.

We recommend that the churches of the State put the following causes on their plan of regular contributions and give such amounts and in such ratio as to secure the following sums:

State Missions	\$41,000.00
Home Missions	26,500.00
Foreign Missions	37,500.00
Ministerial Education	6,000.00
of which \$4,000.00 is to go to Mississippi College and Clarke Memorial, and \$1,000.00 each to the Southern and Southwestern Seminaries, the subscription secured at this convention by Dr. Robertson to be included in this amount and budget.	
Aged Ministers' Relief	\$2,500.00
Christian Education	25,000.00
to be used by the Education Commission.	
Orphanage	\$20,000.00
Mississippi Baptist Hospital	5,000.00
Baptist Memorial Hospital	5,000.00
H. M. Loan Fund	1,500.00

Total **\$170,000.00**

This will require a division of contributions on the following percentage:

25% to State Missions.
16% to Home Missions.
20% to Foreign Missions.
4% to Ministerial Education.
2% to Ministerial Relief.
14% to Christian Education.
12% to the Orphanage.
6% to the Hospital.
1% to the Building and Loan Fund.

What is the difference between State, Home and Foreign Missions?

A. The only difference is in the place where we do the work and not in the kind of work we do. Missions is the preaching of the gospel to the lost in order that they may hear about Jesus and hearing about Him, come to accept Him as their Savior, and be saved, and the further preaching of the gospel to the saved so that

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they may know the will of Christ and become obedient to it. This work in the bounds of the State is called State Missions. This work on the frontier in Cuba and Panama is called Home Missions. This work in Mexico, Japan, China and Africa and so on is called Foreign Missions. The State Mission work is directed by the Convention Board, located at Jackson, Mississippi. The Home Mission work is directed by the Home Mission Board, located at Atlanta, Ga. The Foreign Mission work is directed by the Foreign Mission Board, located at Richmond, Va.

What is the supreme purpose and the supreme task of State Missions?

A. The supreme purpose and supreme task of State Missions is to make Mississippi a Baptist empire for world-conquest.

How can this best be accomplished?

A. This can best be accomplished by the co-operation and united effort of all the Baptist churches in the State.

How is this co-operation and united effort of the churches to be secured?

A. By the churches electing to work through one common agency. That agency to be created by them, to be subject to their direction and to do their bidding.

Have we such an agency?

A. Yes. The Convention Board is that agency. It has been created by the Baptist churches of Mississippi, is subject to their direction and does their bidding. Through this board the churches of Mississippi can and do co-operate in the supreme task of making Mississippi a Baptist empire.

Is such co-operation as this in kingdom service a Baptist and Bible doctrine?

A. Yes. In the New Testament times New Testament churches co-operated in this way in doing certain kinds of work. From the very nature of our task, the constitution of our churches, and the command of our Lord, co-operation is a kingdom necessity.

Does this co-operation destroy the liberty of any church?

A. No; it makes it more effective. Since the board, the agent of co-operation, is the creature of the churches doing the co-operating, is subject to their authority and does their bidding in the things which the Lord has commanded them to do, it is therefore simply the channel through which these co-operating churches express their obedience to Christ their King; and since the churches are not free to disobey their Lord, therefore, no principle of liberty can be violated in a method of co-operation which only provides for and results in obedience.

What is the true meaning of church independence?

A. Independence fundamentally understood is simply the right of a living thing to respond to any impact coming upon it from the outside and to respond in accordance with the impulse of its own nature. Churches are independent for the sake of the divine life within them. This life responds to the impact of the world's need. Hence, the work of any church is the same as the work of the churches collectively. It is an incessant projection of the vicarious sufferings of Jesus into the world, into the life of the world, so that the world may accept His sacrifice as its atonement for sin. Hence, when the collective work of the churches has been defined no definition of individual church independence can be given which will keep that church from co-operating with other sister churches in the task committed to all the churches. Churches have no right to live the kingdom life except for the sake of the dead world without. Consequently the highest independence is reached in co-operation.

With a Bible task and a Bible commission and a Bible doctrine of co-operation is a church free to select whether it will or will not enter into the co-operative work of the kingdom?

A. No; a church is not free to select whether it will or will not obey the Lord any more than it is free to change His revelation to suit its own wish or convenience; it is only free to im-

plicitly obey Him; that obedience must also be within the bounds set by His revelation, and when this revelation outlines a task, gives a command and provides for a unity of effort in the carrying out of His will, the church is not free to refuse to co-operate, for in doing so it would become disobedient to its Lord.

Why should every Baptist church in Mississippi give to State Missions?

A. There are many reasons. I mention only two or three.

In the first place we find in the Scriptures where it says that "he that provideth not for his household has denied the faith and is worse than an infidel." This passage has been applied to temporal affairs, but I think a careful study of the context will show that it has reference to spiritual matters and means that the first duty of every man is to look after the spiritual interests of his household. Mississippi is the household of Mississippi Baptists and, therefore, we should make Mississippi a Baptist empire. Again by making Mississippi a Baptist empire we prepare ourselves for world-conquest. By strengthening the stakes at home we are able to lengthen our cords abroad. Again Christ has commanded us to preach the gospel, beginning at Jerusalem. These things should inspire every church to enthusiastically put itself into this great kingdom movement.

A SUGGESTION FOR THE ASSOCIATIONS.

Every association in Mississippi is requested to publish in their minutes the Five-Year Program, which was adopted by the convention at Columbus in November, 1916; also to adopt the suggestions for carrying the program into effect.

(See the Five-Year Program, published elsewhere in this issue.)

Some suggestions to the associations and churches for carrying out the above program:

1. That the Executive Committee of the association be urged to co-operate with the State Convention Board in perfecting the organization of a "Baptist Workers' Associational Convention," according to the plan outlined by the Convention Board, which work is under the direction of Mr. W. A. Chisholm.

2. That the association, through its workers' convention, and the district organizations of the workers' convention, launch a systematic campaign among the churches for subscriptions to the Baptist Record and the Home and Foreign Fields, the churches being requested to report to these workers' meetings the number of subscribers among their membership to these papers, and the new subscriptions received from time to time.

3. That the association appoint a Budget Committee of not less than four who shall study and familiarize themselves with the church financial program now being recommended to the churches by the Convention Board, under direction of Mr. N. T. Tull; who shall organize themselves for active work and each become responsible for the churches in a definite territory; who shall bring to the attention of the churches of the association by correspondence and personal visitation the budget system, assist them in working out its details, direct the every-member canvass, and in every way possible see that the plan is properly installed and operated in every church.

4. That every church in the association be urged to appoint a budget committee, or finance committee, which shall include all active deacons and as many laymen as necessary, who shall, together with the pastor, study the budget system, obtain literature from the Convention Board on the subject, note the business merit and Scriptural basis of the plan, and then put it into operation in the church. Outside assistance will be provided when needed.

The Budget Laymen Department N. T. TULL, Superintendent

PASTORS, LISTEN!

Would you be willing to serve a church where just one member of the church, because he might be able and willing to do so, would simply endow the financial work of the church, and pay all the bills? Would you consider that fair to the other members of the church? Yet, the same principle is involved when you permit ten per cent, or twenty per cent, or thirty per cent, of the members to finance the church, without making any serious effort to enlist the others.

My investigation reveals the fact that an average of twenty-five or thirty per cent of the members of our churches are doing all that is done towards the financial support of the work. Is that fair to those who are not helping? Not those who help but those who do not help should concern us. They are the ones who suffer loss. They are the ones who are missing the blessing.

The above suggestion leads me to say that every church and every pastor ought to be as faithful in their effort to reach the saved as they are to reach the lost. The greatest evangelistic force in the world is a thoroughly enlisted church. Yet our churches all spend from one to three weeks every year in an earnest effort to get more people into the churches, while few such seasons are ever devoted to a general round-up of forces already in the church, for service.

The greatest loss to the kingdom of God today is the money that should be pouring into the Lord's treasury from church members who are not being reached by our financial methods. Our neglect along this line is criminal. It is dishonoring to God.

Many church members who are not giving any thing to the financial support of the work of the Lord are no more responsible in the sight of God than some of us who are giving but who are not leading others to give. We are commanded to "teach them to observe all things whatsoever I have commanded you." We haven't taught them to give. We haven't put a Scriptural method in their hands by which they may be developed in the grace of giving. Don't condemn them lest you condemn yourself. The matter is more serious than you might think.

Many of us who have boasted and prided ourselves upon being doctrinal and orthodox have seemingly never discovered that there is a Bible doctrine concerning money, and there is a financial orthodoxy that is just as real as any other sort.—"A Man and His Money," by H. L. Winburn D. D.

You should get the book from which the above is quoted and read it. Every layman and business man ought to read this book. Price 50 cents, postpaid, from The Baptist Record Book Store, Jackson, Miss.

ADDRESS TO BAPTISTS OF THE SOUTH.

(Continued from page 5)

ments of this country and of the Allies for bread. We now have to face two disastrously short wheat crops. This year's yield will be 200,000,000 bushels less than the average of the last five years, though our own bread requirements in five years have increased by 40,000,000 to 50,000,000 bushels a year.

In 1906 or eleven years ago, when our population was about 20,000,000 less than it is today, we produced of wheat and corn 3,662,000,000 bushels. If this year's yield of corn and wheat had increased in proportion to population as compared with the yield of 1906, we would have 4,395,000,000 bushels, or 550,000,000 bushels more than the August estimate of production by the Department of Agriculture. On the same basis of comparison our wheat crop this year, to give us the same production per capita as that of 1906 would have to be 882,000,000 bushels, or more than 225,000,000 bushels in excess of this year's prospective yield.

The forecast of this year's wheat crop is 95,000,000 bushels short of the crop of 1911, sixteen years ago.

It is 82,000,000 bushels short of the crop of 1906, eleven years ago. It is 77,000,000 bushels short of the crop of 1912.

It is 110,000,000 bushels short of the crop of 1913.

Turning from grain production to livestock, we find that the total number of oxen and other cattle, not including milch cows, on January 1, 1917, was 40,849,000 or 8,500,000 less than in 1909, and 4,700,000 less than as far back as 1901.

The decline in the number of sheep is equally as significant. In 1893, 24 years ago, we had 47,273,000 sheep. In 1903, 63,964,000 head, whereas today, with all the great increase in population, we have only 48,483,000 sheep, or 15,500,000 less than we had 14 years ago, with a population increase during that period of about 26,000,000.

We have made a considerable increase fortunately in the number of swine, but the gain since 1911, six years ago, is only 1,800,000 or 3 per cent; while the increase in population during that time has been about 10 per cent. Indeed on the first of January of this year we have 513,000 less swine in the country than we had the year before.

Under these conditions there has been an inevitable increase in the value of livestock, and as a nation we have too often looked at the statistics which tells of values rather than of quantity and to a large extent, ignored the lesson to be learned from the facts showing the rapid and dangerous decline in the production of meats as well as in the production of grain.

These facts come to the nation with startling significance in view of the world hunger now existing and which must continue for years. Even when the war has ended the demand for foodstuffs will exceed the present requirements, for the famished starving people of Europe will seek first to supply their need for food and they must look largely to this country as it will take them years to readjust their agricultural conditions and restore the fertility of their soil.

In the light of these facts, it becomes the duty of every patriotic American to develop as we have never had to do in this country, the spirit of self-sacrifice in the conservation of food. Every waste of food, however small, especially of meats and of flour bread, will lessen the ability of this country to maintain the great struggle for our existence.

We must not only feed ourselves but we must feed the Allies. Their battle is ours. For three years they have been fighting for us. Every drop of blood shed by them, every dollar expended by them in the maintenance of this war has in reality been for our benefit as well as for theirs.

We would be recreant to our responsibility to God, to our country, to civilization and to the men who are offering themselves on the altar of the nation to battle in our behalf, if we shall fail to realize the necessity of increasing to the utmost the food production of the country and lessening to the utmost the waste of food.

We can increase the use of substitutes for wheat bread through the larger use of corn bread and through the development of the possibilities of other substitutes. But as Europe does not understand and has not used corn bread and as it cannot be made available for army purposes we must of necessity save to the utmost our wheat supply in order to feed the armies that will do the fighting. Every wastage now is criminal. We believe that it is a solemn duty that these facts should be presented from every pulpit in America. That they should be taught in every school and that while our men are to sacrifice themselves on the battlefield, those who remain at home must sacrifice some of their comfort by lessening the consumption of flour, and beef, pork and mutton needed for the armies. Great Britain and France and Belgium are looking to us for foodstuffs. Without our aid they would starve. Their starvation would mean our death as a nation.

The spirit of sacrifice must be developed among our people, rich and poor alike. All must learn that the soldier who lays down his life for our protection is doing the noblest and most heroic work to which men have ever dedicated their lives, but shall we selfishly indulge our appetites and live in the same comfort as in the past while he endures the hardships and the dangers and to many the deaths of the battlefield.

We believe that every one should give the heartiest cooperation to the far-reaching work of President Wilson and Food Commissioner Herbert Hoover in their work for food conservation. Civilization itself may depend upon the work and certainly millions of people will literally starve to death unless we of America do our utmost to increase food production and to conserve the use of food.

We call upon the Baptists of the South to realize this situation and we urgently commend to every minister of our denomination that these facts be constantly pressed upon the attention of his people and suggest that the pastors and churches cooperate with the National Food Commission in the practical method of local organizations for the conser-

vation of food and particularly that weekly reports be made to the commission.

RICHARD H. EDMONDS,

Baltimore, Md.

Z. T. CODY, Greenville S. C.

GEO. W. McDANIEL,

Richmond, Va.

JOSHUA LEVERING,

Baltimore, Md.

Washington, D. C., Aug. 9, 1917.

The meeting of the commission appointed by the president of the Southern Baptist Convention, Dr. J. B. Gambrell, to cooperate with the National Food Commission.

Present: Mr. Joshua Levering, Maryland; Mr. Richard H. Edmonds, Maryland; Dr. Geo. W. McDaniel, Virginia; Dr. Z. T. Cody, South Carolina. Also Dr. John E. White, of South Carolina, who was present, was invited to participate in the councils of the commission.

Mr. Levering was appointed chairman, and Dr. Cody secretary.

After a prolonged preliminary conference with representatives of Mr. Herbert Hoover, food commissioner, Mr. Edmonds and Dr. Cody were appointed a committee to prepare resolutions setting forth the views and recommendations of the commission. The resolutions were presented and read by Mr. Edmonds, and, after amendments, were unanimously adopted.

Mr. Levering moved that Prof. W. J. McGlothlin, of Louisville, Ky., be selected as the representative of the Southern Baptist Convention in Washington, and be placed in charge of the commission's work. A telegram to Dr. McGlothlin, advising him of his selection, and urging him to accept, was authorized and sent.

Mr. Levering and Mr. Edmonds were appointed as an executive committee of the commission.

Adjourned.

JOSHUA LEVERING, President.

Z. T. CODY, Secretary.

HOME MISSION REPORT.

(Continued from page 3)

portunities call for it. Our Baptist people are prosperous. They can enjoy their prosperity without moral deterioration only by serving God and country and men with their substance. Patriotism and true religion call us to a large support of home missions.

In evangelism and church building and enlistment, in Cuba and Panama and the Southern Highlands, among foreigners and Negroes and Indians, through cooperative missions in such needy states as New Mexico and Arkansas and Oklahoma and Louisiana and Florida, in cities and towns and countryside, our board has a great work, and the pressing needs which grow out of the war are in addition.

Mississippi, the past two years, has fallen behind the amount asked of us. This ought not to be this year, in spite of the fact that our apportionment has been raised. Never before has such a challenge confronted us for something large in home mission effort. God expects Mississippi Baptists to do their duty in this great crisis.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor—Jackson
MISS FANNIE TRAYLOR, Auxiliary Leader—Jackson
MISS MARY RATLIFF, College Correspondent, Raymond
MRS. C. C. LONGEST, Building and Loan Fund, Oxford
MRS. J. L. JOHNSON, Jr., State Trustee, Training School, Hattiesburg
MRS. B. E. KENT, Personal Service Leader—Forest
MISS M. M. LACKEY, Corresponding Secretary-Treasurer—Jackson

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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.
All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

Herein is my Father glorified, that ye bear much fruit.

Our page overflowed last week so the editor could not get our State Mission Week of Prayer Program in; but you will find it this week. And you will receive from this office copies of this program together with leaflets for use during the Week of Prayer. We do so earnestly pray that each society in the State will observe this week.

Need we insist that each one of you read the article in this paper from our Training School trustee? It is so urgent that we do our part. The secretary has been reviewing the books, getting figures to send some who wish to know what their association has done this year; and I really believe if you could see what your society has—NOT—done for the Training School you would feel sad. Some of our strongest churches have not yet sent in anything for this cause.

"You just can't make people read," said Dr. Lawrence just now, as we were planning leaflets for the Week of Prayer. No, we can not. Evidence of this fact come to this office daily. But then we can keep on trying.

From Our Training School Trustee.

We who are interested in the Training School must not forget that our apportionment for meeting the expense for the new building is \$7,000. There are yet nearly \$2,000 of this which has not been paid in. We know that the Red Cross work has been pursued with so much energy that there has been a tendency to temporarily leave off our other work. The Red Cross work is necessary, and we should do it, but not leave the other undone.

The loyal support which we have hitherto given the Training School encouraged our leaders to launch forth to make the accommodations adequate, and we must not fail them at this time.

Let me urge the societies which have not sent in their apportionment to do so at once. If those who have sent in amounts smaller than their apportionment would make another effort very probably, we could make the State apportionment complete before the convention. Can not some woman of means who reads this article send Miss Lackey an individual gift? Can not one girl who sees the need collect a little Training School fund

from members of the church who are not connected with our woman's work and send this to Miss Lackey? She will gladly list these extra gifts in the paper, so that we may watch our obligation to this cause decrease.

By taking prompt action in this matter, we may save some interest money and a great deal of worry to the committee.

Last session when our students sent in their Valentine offering to the Training School, one of them drew a picture of the new building, with numbers of little hearts flying toward it, and these words underneath: "Our hearts go out to you." Truly our hearts do go out to this great work, so let us show our interest by our gifts.

SUE BELL JOHNSON,

Mississippi Trustee.

Baltimore, Md., Aug. 10, 1917.

Mrs. B. E. Kent,
Forest, Miss.

Dear Mrs. Kent:

In line with the resolution passed at our meeting in New Orleans that we coöperate with the Red Cross, I am writing to say that I have been informed by Red Cross authorities that there is great need by October for a large number of army and navy sleeveless sweaters and I am asked to urge our Southern Baptist women and Y. W. A. members to take up the work of knitting these sweaters and thus help to supply the need before cold weather is upon our soldier and sailor boys? Why not a gift of 500 sweaters by October from the Union?

Wherever the W. M. U. workers are not able to get the wool and directions from a Red Cross chapter, I will be glad to fill orders from the Baltimore headquarters, 15 W. Franklin St., at 65 cents for a hank of wool and 20 cents for the needles, postage extra, with full instructions. The colors are khaki for army and grey for navy. Two hanks are required for each sweater. The sweaters can be sent through the local Red Cross chapter or they may be sent directly to soldiers and sailors or they may be sent to me to be turned over to the Red Cross.

Please urge the women to report to you just as soon as they have turned in a sweater and then will you kindly notify me at once so that early in October I may know if we have reached our aim of 500? This special appeal for the 500 sweaters does not of course, mean that more will not be needed and gladly forwarded after October first.

Please add to your annual report in April to me the number of sweaters made during the year by the W. M. U. members in your State. Kindly notify your societies that you will want this information for the April report in addition to the other personal service items.

Will you kindly insert an appeal for the 500 sweaters in an early issue of your State papers?

Hoping that we may be able to secure the coöperation of our women and Y. W. A. members in this, I am,

Yours for the work,
MRS. H. M. WHARTON

Week of Prayer Program for State Missions, September 23-28, 1917.

"Ye shall be my witnesses * * * in all Judea."—Acts 1:8.

Sunday Afternoon.

Hymn—"Lord Speak to Me That I May Speak." Prayer. Scripture Lesson—Matt. 28. Hymn—"America." Talk—"My Duty to Mississippi" (by pastor or some invited guest). Reading Letter of Dr. J. B. Lawrence. Prayer for wisdom to see, and strength to do, our duty to our State. Hymn. Benediction.

Monday Afternoon.

Hymn—"Lord Speak to Me That I May Speak." Prayer. Scripture Lesson—Isaiah 32. Hymn—"Help Somebody Today." Talk—"The Unenlisted Women of Mississippi; How May We Arouse Them to Service?" Prayer that Our Unenlisted May Become Enlisted in the Work. Reading Leaflet—"What One Woman Did" by Mrs. Carrie M. Hall. Hymn. Closing Prayer.

Tuesday Afternoon.

Hymn—"Lord Speak to Me That I May Speak." Prayer. Scripture Lesson—Col. 3: 1-17. Hymn—"I Gave My Life for Thee." Talk—"Our Duty to Our State Mission Board and Its Workers (Information found in State Mission Manual)." Prayer, that we may realize our duty to our State Board and do it. Reading—Selections from State Mission Manual, Chapter 2. Hymn. Closing Prayer.

Wednesday Afternoon.

Hymn—"Lord Speak to Me That I May Speak." Prayer. Scripture Lesson—First Chron. 16:8-36. Hymn. Talk—"Our Obligations to Our W. M. U. and How to Meet Them" (Information found in Catechism of W. M. U.) Prayer, that we may realize our obligations to our W. M. U. Reading—Leaflet, "The Budget Plan Applied to Auxiliary Church Organizations," N. T. Tull. Free Will Offering for State Missions. Closing Prayer.

Thursday Afternoon.

(Adapted for R. A's and Sunbeams.)
Hymn—"Be a Little Sunbeam Everywhere You Go." Prayer. Scripture Lesson—Matt. 5:14-16, II Cor. 5:20. Hymn—"The King's Business." Five-Minute Talks by Members of W. M. S.—Hospitals, Orphanage, Colleges, Aged Ministers, Ministerial Students. Playlet by R. A's and S. B's—"State Missions; Scene in Convention Board Rooms Jackson, Miss." (In "Auxiliary Programs," price, 50 cents, obtained from Miss M. M. Lackey, Jackson, Miss.) Closing Prayer.

Friday Afternoon.

(Adapted for Y. W. A's and G. A's)
Hymn—"O Zion Haste, the Mission High Fulfilling." Prayer. Scripture Lesson—Luke 7:35-50. Hymn—"Somebody Did a Golden Deed." Talk by Y. W. A.—"Our Mississippi Missionaries on Home and Foreign Fields." Prayer for these Missionaries. Talk by G. A.—"Our Mississippi Training School Girls—Where They Are and What They Are Doing." Prayer for these Girls.
Note.—Societies not having the auxiliaries are urged to carry out these two last programs in the W. M. S. Note the importance of both.



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Book 4. "The Seven Laws of Teaching" (Gregory); 50 cents.

Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.

Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.

"Doctrinal Outlines," 25 cents, is prepared as a guide for those undertaking to teach either of these books.

Book 7. "The Heart of the Old Testament" (Sampey), or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 35 cents.


Book 8. "Studies in the New Testament" (Robertson); cloth, 50 cents; paper, 35 cents.

Send 25 cents for a copy of "The Convention System of Teacher Training," by Dr. P. E. Burroughs.

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for September 9.

THE BENEFITS OF TOTAL ABSTINENCE.

Daniel 1:1-21.

Motto Text: "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank" (Dan. 1:8).

Connection with last lesson. — Chronologically, the present lesson falls more than 25 years before the last lesson. Both lessons are incidents in the captivity of Judah. The last lesson is a prophecy of Ezekiel regarding the future of Israel and Judah, the prophet having been taken captive in 198 B. C. The present lesson is an interesting incident in the life of Daniel who was taken captive in 605 B. C.

The lesson brings before us a sort of moving picture of a strong young man in different relationships. We are to study him from different angles, discovering the secret of his strength and success.

I. Daniel Taken Captive (vs. 1-2).

In 605 B. C. Nebuchadnezzar, the king of Babylon, began his first seige of Jerusalem, taking as captives some of Judah's finest and best—"the king's seed and the princes." Amongst them were the princely young hero of our lesson and his three friends, Hananiah, Michael, and Azariah. These were of the first deportation of Jews into the captivity which lasted seventy years. They were taken to the great heathen center, Babylon, noted at that time for its pride, wealth, luxury, and moral rotteness. Daniel's lot was cast into the midst of this rotten cesspool of moral filth. We shall see how this far-away-from-home young Hebrew will adapt himself to his new surroundings.

II. Daniel Chosen for Royal Service (vs. 3-3).

For reasons not stated in our lesson the king, Nebuchadnezzar, chose certain of the Jewish captives for special service in his palace. In order to be fitted for such service five things were necessary: First, they must be of the royal seed; second, they must possess distinctive native ability, fine physical appearance, intellectual brilliancy; third, they must be well educated; fourth, they must have special training in the Chaldean language and learning; fifth, they must have three years of special dieting—eating the special food of kings. At the end of the three years these specially prepared young men were to stand before the great king for his approval and formal installation into the royal service. The first three qualifications Daniel al-

ready possessed. The fourth, that of studying the Chaldean language and learning, was in Daniel's element and no objection could be raised to the acquirement of this qualification to stand before kings. But when it came to the dieting question Daniel "rose to a point of order." He had a "few feeble remarks to make" as Dr. Robertson would say. Well, this part of the picture falls behind the scenes from the king.

III. Daniel Loyal to Principle (v. 8)

Some things had been definitely decided in Daniel's heart before he reached Babylon. One thing was an uncompromising determination not to touch the thing that defiles. This temper of some of these Jewish captives is indicated in the 137th Psalm. They had reached the rivers of Babylon and hanged their harps upon the willows. Their captors tauntingly requested them to sing one of the songs of Zion. The firm reply came: "How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth, if I prefer thee not above my chief joy." So when the foods and wines regarded by Daniel as unclean were placed before him he steadfastly purposed in his heart not to defile himself with any of it.

Two things are perfectly clear in this absorbing purpose. First, this young man who has in him the making of a great prophet of God, requested his character and conduct by a principle of right. His life was keyed to principle and his conduct was the inevitable expression of character keyed to principle. We might have some surprises if we really knew how much or how little of our conduct is keyed to high principle. Then again, Daniel steadfastly refused to compromise or sacrifice the principle which governed his life. Happy that young man or young woman who has the courage to subject every course of action to the high principle of right and to act accordingly. Which question is most frequently asked when one is confronted with two lines of action, "Is it popular?" or "Is it right?" Maybe we had best not be too personal. Daniel was concerned with the one thing "Is it right?"

IV. Daniel Testing His Temperance Program (vs. 9-16).

The testing of Daniel's temperance programs is carried on behind the scenes. The king must not know it. It matters little with Daniel whether the king knows the facts or not. But the servant of the king prefers that the test be made secretly. The young Hebrew is no theorist about temperance. He wants nothing which will not bring practical results. So the conditions of the test are agreed upon. The time is to be of ten days' duration. The diet proposed by Daniel is vegetable over against the king's meats and wines.

What was the result of the test? That is the important item here. "At the end of ten days their coun-

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tenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat" (v. 15). Even Melzar, the king's servant, saw the splendid practical results of strictly a vegetable diet over against the king's debilitating meats and wines. Melzar knew little about self-control as a principle; but he observed the practical results of it. Seeing this he yielded to Daniel's request to put them on the three years' test of vegetable diet. The temperance program of this young Jew made good not only in the ten days' test but in the three years' test. If self-control was good 2,500 years ago it is good now and always. The greatest tribute to self-control in modern times is the increasing demand for young men, in positions of responsibility, who are free from three habits, viz: cigarette smoking, drinking intoxicating liquors, loose morals. That person addicted to one or all these habits will as surely betray the confidence of his employer or friend as two and two make four. Only this week I was informed by a business man that every clerk, without exception, whom he had employed and who was a cigarette smoker went to the bad. This statement is just as true of the habitual drinker and the men of loose morals.

V. Daniel Rewarded for Self-Control (vs. 17-20).

That self-control has its rewards is above question. At the end of three years, the four young Hebrews were brought before King Nebuchadnezzar. He examined them and found that "in all matters of wisdom and understanding they were ten times better than all the magicians and astrologers that were in his realm." This was not accidental, but the working out of an unchanging law that dissipations of any character weaken the powers of body, mind and soul. I have watched young men stand to recite in the class room. The eye had lost its sparkle; the mind its clear perception; the voice its resonance. In ninety-five per cent of these cases write dissipation large and you hit upon the trouble. Daniel discovered that self-control paid large physical, mental and moral dividends.

Last of all but not least, God had access to the self-controlled life of Daniel and his three friends with its attendant rewards. "As for these four children God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." Follow God's dealings with these young men who restrained themselves not only from excesses, but made a large place in their lives for God. Rewards? Yes!

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C. E. Brooks, 431 State St. Marshall, Mich.

AN ARGUMENT THAT CONVINCES.

On two days in the present summer the Washington Square Methodist Episcopal Church, New York, was the lively scene of a conference on Italian work. Italian Methodist preachers in goodly numbers, from various fields, met with church officials to consider the manifold phases and numerous questions with which this work has to do. The best-known clergymen of the race and denomination were there, and the discussions were full of life, as excellent addresses and notable papers were provocative.

diameter, and of sufficient depth, if it were not for immersion?"

He was from Pisa, and he told graphically of the baptistery which he has seen many times, and which he described as one of the most beautiful and costly, octagonal in shape, fourteen feet in diameter, and of a depth of four feet. Another with which he was familiar is at Parma, cut out of a solid block of marble, eight feet wide, and four feet deep. An inscription states that "this sacred font was consecrated to baptism by immersion, 1578."

Among these was one by Rev. L. F. W. Lesemann, superintendent of the Chicago Northwestern District, Rock River Conference, who in the course of his address strongly urged that which he called "the retention of the advantages inherent in the old style." This seemed particularly interesting to his Italian hearers, and the frequent repetition of "Si!" and "Amen!" were in evidence of full agreement with that which he said. It was plain that one thing that had their especial consideration was as to the mode of baptism, and while the discussion was going on there were several in the audience who said "Si!" to their neighbors with considerable emphasis. This attracted the attention of a newspaper reporter and he was interested enough to inquire the reason for such manifestations of approval. Not a little to his surprise he found that the consensus of opinion among Italian Methodists is in favor of the "old style" of baptism, immersion, and that, although the Methodist Discipline leaves the mode optional with the preacher, they are as hearty in favor of immersion as any Baptists.

"It is plainly per immersionem, for I have read it many times," he declared. "As in some other cities, it was for the use of all the churches in the city, but at Pisa, where the baptistery adjoins the cathedral, it was probably for the cathedral alone."

"If I may make the remark," he said, "I would suggest that the Baptist churches, instead of having the baptistery underneath the pulpit platform, should have it underneath the vestibule floor. Why? That is the way that was first, signifying that baptism is the door of admission."

"But is it essential that the convert or catechumen be immersed?" asked the newspaper man.

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ternally and externally. Price 25c.

MY TRIP TO SCHLATER.

The writer has just returned home from Schlater, Miss., where he has been assisting the pastor, Rev. W. A. Green, in a most gracious Holy Ghost revival. The people seemed eager to hear the plain gospel story—and as a result there were 22 added to the little church, only 34 strong to begin with.

The people came in great crowds—coming rain or shine for 15 miles around—and they came until we could not seat them on one occasion—some having to remain outside. In all my ministry I have not enjoyed a meeting more, and I believe that God has given me a message to the Delta. This meeting is only the beginning of a series of meetings that I expect to hold with these Delta saints.

Many of the rich planters there—who are able to think in large measures and execute large plans—work a hundred families of Negroes, raise a thousand bales of cotton, own a hundred head of mules, ride in big "Marmon" cars, live in mansions, do not feel their need of religion, for when they die and go to heaven they will not know they have moved! They are now living in such luxury and ease they cannot appreciate the change.

But—God wants these men with their great influence and power. Great possibilities are wrapped up in the planters of the Delta—and God being my helper, I mean to appeal to them in such a way as to enlist them and their wealth for Him as far as in me is.

The Delta is the greatest field I know of now for some real aggressive work for God. The waving fields of grain, the broad and fertile acres of cotton, the thickly dotted pastures of fine mules, the palatial homes with every modern convenience, the big Pullman palace car automobiles, the beautiful roads, the barnyard full of fine fat chickens, and then the contrasted little run-down-at-the-heel, one-gallus vest-pocket church houses makes a man want to roll up his sleeves and put his big shoulder to the wheel and bring the churches up to the level, at least, of

HAIR NEEDS FOOD

just as every other living thing does, and just as every other living thing it will die if it is not fed. Hair food takes the form of the natural oil on which it subsists. Fifty years ago the Creoles of Louisiana, who prided themselves on their hair, discovered a recipe for beautiful hair. By the use of this natural hair oil, "La Creole," they kept their hair beautiful, light and fluffy. This secret has been handed down through generations and presents the very best hair food and hair disease remedy. Does your hair fall out? Is it coarse? Is it stiff? Has it lost its natural luster? Then ask your dealer for a bottle of "La Creole" hair dressing. The price is only \$1 and it will be the life of your hair. If he can't supply you write at once to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.

the other great things of the country.

This condition does not prevail everywhere—for some of the brightest, biggest and best churches in the State are found in the big rich Delta. God help our denomination to discover, enlist and develop the out-of-the-way places in this great field. The old gospel story still has power to draw and the people down there are the best listeners, the most attentive hearers I ever saw. The Methodists have full time work in Schlater, while our people have only one Sunday a month. God help us to win the Delta and make of it a great Baptist empire.

A. A. WALKER.

Water Valley, Miss.

The Hot Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla which invigorates the blood, promotes refreshing sleep and overcomes that tired feeling.

Adv.

HICKORY RIDGE.

I have just closed a great meeting at Hickory Ridge, Rankin county. My brother, C. E. Bass, of Ellisville, did the preaching. Six were received by baptism, one restored, three by letter, the church greatly revived. They invited him to return one year hence.

I am in the midst of a meeting at Byram. Rev. C. T. Johnson, of Clinton, La., will be with me today and remain through the meeting. Much interest already manifested.

Yours truly,

R. F. BASS.

LITTLE ROCK CHURCH.

I have just returned from Newton county, where I helped Brother W. L. Collins in a meeting near Little Rock, Miss., in which 21 were baptized—one lady about 75 years old, 13 grown men, four married, one about 40, and one about 50; one by letter, one restored.

This church seemed to be dead when Brother Collins took charge of it in March. Sixteen years ago they put up a hull of a house. It remained this way until about six weeks ago. They celled it, bought an organ and got a good supply of song books, "Treasury of Song." The church was revived in our meeting. It is now ready for a good year's work.

W. J. HAFVEY,
The Blind Preacher.

"I have come here," said the angry man to the superintendent of the street car line, "to get justice; justice, sir. Yesterday, as my wife was getting off one of your cars, the conductor stepped on her dress and tore a yard of frilling off the skirt."

The superintendent remained cool. "Well, sir," he said, "I don't know that we are to blame for that. What do you expect us to do? Get her a new dress?"

"No, sir. I do not intend to let you off so easily as that," the other man replied gruffly. He brandished in his right hand a small piece of silk.

"What I propose to have you do," he said, "is to match this silk."

MEETINGS.

Chancey is a small Delta town near Lambert. Only a mission point, but some were saved in a week's meeting held there by the writer.

At Chester Rev. P. S. Rogers did the preaching, presenting a strong message. The scribe led the song services. One young man was baptized.

Ruth's Chapel, Sunflower Association, meeting was conducted by the pastor at Darling, Rev. Lester Black and the pastor of the church. Three were baptized. One an excellent young man who begins his Christian life by giving the Lord a tenth.

New Zion church in the Chester Association, has the distinction of having two members who have been Christians 50 years. One of them, Brother Franks, has never drank any liquor, nor used tobacco, nor drank coffee, nor used profanity. He has never had a headache and is hale and hearty, bidding fair to see the ripe age of 100.

The meeting there was attended by large crowds and the church was revived—the church has no pastor but began on the State mission apportionment and will call a pastor soon.

J. A. OUSLEY.

The average foreigner's difficulty in comprehending the huge area of the United States is well illustrated by a story in Everybody's Magazine about an Englishman and his valet who had been traveling due west from Boston for five days. The traveler found his servant gazing thoughtfully out of the window. He said to him:

"William, what are you thinking of?"

"I was just thinking, sir, about the discovery of Hamerica," replied the valet. "Columbus didn't do such a wonderful thing, hafter hall, when he found this country, did he, now, sir? Hafter hall's said and done, 'ow could 'e 'elp it?"

At the movies an old couple sat through a picture that included a cattle "round-up" in which the dust rose in clouds from the parched ground. The old lady began to cough, and her husband nudged her, "Don't cough, Annie! Can't you see you're disturbing the other folks?" His wife looked at him apologetically over her handkerchief, smothering a spasm. "I can't help it, Ephraim; dust always tickles my throat!"

WOMEN SUFFER

MOST OF ALL

From those conditions of the blood and nerves in which the combination treatment, Hood's Sarsaparilla before eating and Peptiron Pills after eating, gives so much satisfaction at so little cost as compared with other medicines or physicians' fees.

These two great medicines are especially effective in cases of physical weakness, nervous irritability, run-down conditions in which there is iron deficiency. Price of each \$1. Ask your druggist for them.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Lemons Beautify! Make Quarter Pint of Lotion, Cheap

Here is told how to prepare an inexpensive lemon lotion which can be used to bring back to any skin the sweet freshness, softness, whiteness and beauty.

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan, and is the ideal skin softener and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands, and see for yourself.

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Success Crowns Efforts of Pharmaceutical Chemists to Rid Popular Medicine of its Neuseating and Dangerous Qualities — Calotabs the New Name.

A triumph of modern pharmacy that is destined to bless the whole world, from the King on his throne to the humblest laboring man—that is the opinion of druggists who have been watching the sale of the new calomel tablet that is wholly free from the objectionable effects of the old-style calomel.

An occasional purifying of the system and thorough cleansing of the liver are absolutely essential to the maintenance of health, and calomel is the only drug that gives permanent results. Now that the unpleasant effects are entirely removed, the popularity of the new calomel, Calotabs, will be vastly increased. One tablet on the tongue at bedtime, a swallow of water—no taste or unpleasantness of any kind. A good night's sleep and you wake next morning feeling fine, with a clean liver and a hearty appetite. Eat what you please—no danger.

Calotabs are sold only in original, sealed packages, twenty doses for thirty-five cents. All druggists are authorized to refund the price if you are not thoroughly delighted with Calotabs.

ADVERTISING is too valuable to you as a buyer to get only a glance from the corner of your eye. Still, if that glance leads you to make inquiry, and inquiry leads to purchase—but good advertising is news of where and how you can buy what you need. Isn't that important?

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Grown on Young's Island, S. C., from pedigreed seed ready for shipment October first. 1 to 4M \$1.50, 5 to 9M \$1.25, 10 to 20M \$1.00, 20M and over 75c per M. Varieties: Early Jersey Wakefield, Charleston Wakefield, Succession and Flat Dutch. Personal attention to all orders; shipments made promptly and correctly.

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back to any skin the
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ordinary cold creams.
taken to strain the
ough a fine cloth so
gets in, then this lo-
fresh for months.
nows that lemon juice
ch and remove such
ckles, sallowness and
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Get three ounces of
at any pharmacy and
m the grocer and
ter pint of this sweet-
n lotion and massage
face, neck, arms and
for yourself.

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next morning feeling
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CABBAGE PLANTS

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shipment October first.
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er M. Varieties: Early
Charleston Wakefield, Suc-
tch. Personal attention
ents made promptly and

Sumter, S. C.

RESOLUTIONS OF RESPECT FOR DR. T. J. SHIPMAN.

Whereas, Dr. T. J. Shipman, our
beloved pastor for the past 11 years,
departed this life in Richmond, Va.,
on June 30, 1917, where he had sub-
mitted to a serious surgical operation
by an eminent surgeon for an in-
firmity that has caused him much
suffering for many years; and

Whereas, this church desires to
give expression to its appreciation of
him and its sorrow at his departure;
therefore be it

Resolved, by the First Baptist
church in conference assembled:

1. That this church has greatly
prospered under the leadership of
him, who for the past 11 years has
labored unceasingly in season and
out of season, by night and by day—
often in physical pain and suffering
—that this church might be a Bap-
tist stronghold of faith and a light
set upon a hill in this community and
state; that it might be preeminent in
all the activities and work of the de-
nomination; that it might be not only
the spiritual home, but also the spir-
itual workshop and training camp of
every member both young and old;
and especially that through its in-
fluences and services the lost might
be brought to Christ.

2. That every member of the
church, Sunday School and congrega-
tion will sorely miss his ministrations
in the pulpit and in the pastorate,
his wise counsel, his strong convictions,
his power of organization and
leadership, his ready sympathy, his
genial smile and handshake, and the
inspiration of his pure life and pres-
ence, and his wonderful tact and
grace in the administration of the or-
dinances of the church.

3. That his life among us has
been a blessing to the entire com-
munity, as is evidenced by the uni-
versal expression of sorrow in all de-
nominations at his death; and the
impress of his noble life and the fra-
grance of his memory will long en-
dure in the hearts of this church and
city and state.

4. That we extend to our sisters
in Christ, his bereaved wife and
daughters, our deepest sympathy in
their great bereavement and pray that
God may in His love, mercy and guid-
ance supply the place of husband and
father as He only can.

5. That these resolutions be re-
corded in the minutes of the church
and that copies be furnished the
family and the press.

J. P. SPINKS,
E. B. McRAVEN,
A. S. BOZEMAN,
Committee.

Adopted by the church in confer-
ence, July 28, 1917.

THREE WORLD POWERS.

In reading over the papers of the
day, I only see three powers of the
world—the Entente Allies, the Teu-
tonic Allies and the Pope of Rome.
I ask where is all Christendom?
Are they out on a hunt, or gone
asleep? From all indications this is
a day of democracies. All men born
free and equal. Equal rights to all;
and special privileges to none. If
this be true, why not let Old Bro.
Pope of Rome call a council of the
religions of the world and all togeth-

er formulate some peace plan, and
not let Old Bro. Pope be the entire
cheese in the matter. Do you not
think it is time for all the editors of
the Christian world to get together
and have a say in pouring oil on the
troubled waters along with the Pope.
And do you not think it would be
good taste for Old Bro. Pope to ask
for help and not try to do it all. I
think the entire thing is wrong, and
if there are any people on earth that
God want to do right it is His Chris-
tian people. The Bible is the only
standard of right and wrong. Now
in the beginning the first command-
ment God ever gave was to multiply
and replenish the earth. War does
not do it. When our blessed Christ
was born the wise men of the East
came to His birthplace and the ac-
claim was, glory to God in the high-
est, peace on earth and good will
toward men. It is not in the vocabu-
lary of war. From Genesis to Rev-
elation, wherever you find war
spoken of it is the indication of God's
wrath on the children of men. So
let Christendom arouse in behalf of
peace and do not let the Poor Old
Pope try to do it all.

Fraternally,
PHILIP DIDLAKE.

NEW SALEM.

We commenced a meeting at New
Salem Church (Columbus Associa-
tion) on the third Sunday night in
July and closed the next Friday
night. The church was revived and
had sixteen additions to the church,
thirteen of these for baptism.

The church had been without a
pastor all this year, but during the
meeting called Bro. Nelson, and I
am advised that he has accepted
the call.

Yours very truly,
J. H. NEWTON.

PLEASANT HILL.

We commenced our meeting at
Pleasant Hill on Saturday before the
second Sunday in August and closed
on the following Friday. Visible re-
sults, nine additions to the church
and the church much revived. The
pastor did the preaching.

We elected a good delegation to
go to Bethel to the (Columbus) As-
sociation. We hope to meet with our
editor there. It convenes on the
5th of September. All messengers
will be met at Strong Station on the
I. C. Railroad.

Yours very truly,
J. H. NEWTON.

CALVARY CHURCH.

On Aug. 4 Bro. R. J. Stewart of
Liberty, with the writer, began a
meeting of days at Calvary Church,
Lincoln County, and for nine days
Bro. Stewart continued to preach
the gospel of Jesus Christ. The
church was revived and souls added
to the Lord, resulting in 13 for bap-
tism and 11 by letter and one re-
stored to membership. Will the ed-
itor and brethren who read this ar-
ticle pray for the pastor.

Yours in Christ,
J. J. STRINGFIELD,
Pastor.

Mississippi Woman's College Hattiesburg, Mississippi

Next session will open September 19th. Room fees are coming
in now. Send \$10.00 and secure a room in either Boarding or
Industrial Dormitory. Board and literary tuition in Boarding Dor-
mitory, about \$214.00. In Industrial Home, about \$155.00. Fif-
teen worthy girls can secure loans of \$100.00 from Loan Fund.
Write for particulars. Standard Literary courses. Special advant-
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literature. To wait longer means delay. We supply over 30,-
000 Sunday Schools, and each order takes its turn.

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Home Dept. Magazine	Per Copy Per Quarter	Kind Words	Per Copy Per Quarter
Supt's Quarterly	\$.06	Youth's Kind Words	\$.15
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Intermediate Quarterly	.02	Teacher	.15
Junior Quarterly	.02	Lesson Leaf	.01
Children's Quarterly	.02	Primary Leaf	.01
B. Y. P. U. Quarterly	.06	Organized Class	.12
Jr. B. Y. P. U. Quarterly	.06	Bible Lesson Pictures	.15
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FACTS ABOUT THE GRADED LESSONS

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The rapid increase of the sales of Graded Lessons indi-
cates their merit.

The best schools are increasing their orders from time to
time.

New Graded Lessons in Fourth Year Senior Department
will be ready for October, November and December.

The first part of the Fourth Year is to be an exposition of
the Gospel of John by Dr. E. C. Dargan.

Begin using Graded Lessons with the very first of the
Graded Year, which is October.

Place your order NOW and save delay.

GRADED SERIES

Beginner's Teacher (2 Grades)	Per Copy Per Part	Intermediate Teacher (4 G)	Per Copy Per Part
Beginner's Bible Stories (2 G)	\$.20	Intermediate Pupil's Book (4	\$.20
Beginner's Pictures (2 Grades)	.06	Grades)	.07
Primary Teacher (3 Grades)	.20	Senior Teacher (4 Grades)	.15
Primary Bible Stories (3 G)	.06	Senior Pupil's Book (4 G)	.15
Primary Pictures (3 Grades)	.06	Beginners' and Primary Supt's	
Junior Teacher (4 Grades)	.20	Manual	.25
Junior Bible Stories (4 Grades)	.07	Junior Supt's Manual	.25

Send for order blank for further particulars.

Baptist Sunday School Board
161 Eighth Ave., North Nashville, Tenn.

MEETINGS OF ASSOCIATIONS.

Columbus—Bethel—Sept. 5.
 Monroe County—Athens—Sept. 6.
 Gulf Coast—Biloxi First—Sept. 11.
 Chickasaw—Bay Springs—Sept. 11.
 Lebanon—Sumrall—Sept. 11.
 Judson—Pleasant Hill (4 miles NE Tupelo)—Sept. 11.
 Tishomingo—Burnsville—Sept. 11.
 Lauderdale County—Marion (5 miles N Meridian)—Sept. 13.
 Bethel—Rock Branch (10 miles SW Sumrall)—Sept. 15.
 Mt. Pisgah—Hazel—Sept. 15.
 Hobolochitto—Union (9 miles E of Carriere)—Sept. 18.
 Bay Springs—Montrose—Sept. 19.
 Calhoun—Mt. Tabor (5 miles W of Pittsboro)—Sept. 19.
 Tippah—Ripley—Sept. 19.
 Pearl River—Edna—Sept. 19.
 Trinity Missionary—Arbor Grove (6 miles SE Houston)—Sept. 20.
 Jefferson Davis—Whitesand—Sept. 21.
 Zion—Spring Hill (10 miles SE of Calhoun City)—Sept. 26.
 New Liberty—Rocky Hill—Sept. 26-27.
 Pearl Leaf—Wilson Grove—Sept. 27.
 Strong River—New Liberty (Star, Miss.)—Oct. 2.
 Aberdeen—Central Grove—Oct. 4.
 Walthall—Centerville—Oct. 5.
 Chester—Bethlehem—Oct. 5.
 Carey—Hamburg—Oct. 6.
 Liberty—Rock Springs—Oct. 6.
 Oktibbeha—Pleasant Grove—Oct. 5.
 Louisville—Enon (7 miles E Noxapater)—Oct. 9.
 Yalobusha—Garner (at Scobey)—Oct. 10.
 Jones County—Bethlehem (5 miles E Laurel)—Oct. 10-11.
 Mississippi—Liberty—Oct. 11.
 Rankin County—Antioch (10 miles S Pelahatchie)—Oct. 11.
 Hopewell—Springfield (7 miles S of Morton)—Oct. 12.
 Union—Beech Grove—Oct. 12.
 Copiah—Sylvarena—Oct. 16.
 Coldwater—Union—Oct. 17.
 Kosciusko—Providence (12 miles E Kosciusko)—Oct. 19.
 Lincoln County—Lucien (16 miles W Brookhaven)—Oct. 19.
 New Choctaw—Pine Bluff—Oct. 19.
 Choctaw—DeKalb—Oct. 20.
 Yazoo—Goodman—Oct. 23.
 Bogue Chitto—Mt. Pleasant—Oct. 24.
 Chickasaw—Enterprise—Oct. 25.
 Deer Creek—Belzoni—Oct. 25.
 Harmony—New Hope (20 miles N Forest)—Oct. 26.
 Central—Bowmar Ave.—Oct. 2.
 Montgomery—Kilmichael—Oct. 16.

Sandy McLeod and his donkey, says the Pittsburgh Chronicle, were well known in the country that gave them birth, and the two were on very friendly terms. Sandy would not have exchanged his "cuddy" for the best thoroughbred in the land.

One day when he went out for a ride, he resolved to make his donkey jump a stream. He applied the whip, and the animal galloped to the edge of the bank and then stopped so suddenly that Sandy sailed through the air to the other side of the water.

When the Scotsman had sufficiently recovered from the shock, he rose and looked the donkey in the face. "Verra weel pitched," he said, "but hoo are ye gaun tae get ower yersel'?"

SOME MEETINGS.

Pocahontas.

On the fourth Sunday in July and week following I was with Pastor J. L. Lott at this place in a meeting. There were 13 additions to the church. Joe Canzoneri led the singing and did it to the delight of all. Brother Lott is held in high esteem by this church. He graduated from Mississippi College last session and goes to the Seminary this fall.

Duck Hill.

Prof. Aven preached for me Sunday and Monday at this place. The pastor preached the remainder of the week through Friday. There were no additions to the church. There are few in the community who are not already members of some church. The church was quickened and strengthened. Prof. Thames, of Monticello, led the music and did it effectively. I never served a more appreciative people than the Duck Hill saints.

Crystal Springs.

This is a strong country church, ten miles east of Tylertown. I was with this church first Sunday in August and week following. The community was somewhat stirred up over the operations of the selective draft law—not opposition but anxiety on the part of fathers and mothers about their boys. There were five additions to the church. Pastor J. L. Low shepherds this flock. His field is Tylertown, Silver Creek and Crystal Springs. The field has large possibilities and Brother Low is held in high esteem.

Skene.

This is a Delta town in Bolivar county. The meeting here began Friday night before the third Sunday in August and continued eight days. There were 22 additions to the church. This was my first meeting in the Mississippi Delta. I cannot speak for other Delta points, but the folks go to meeting at this place. From 70 to 100 attended the morning services. The meeting-house could not accommodate the night congregations. The house has a seating capacity of some 300. On several nights it was said that there were almost as many gathered around the house as in it to hear the gospel. Pastor L. S. Cole ministers to this flock. He has a strong hold upon the hearts of his people.

I am on my way now to Winfield, La., for a two weeks' meeting with Pastor L. D. Posey. From this meeting I go back to the class-room better equipped for the session's work because of the warm personal touch with many brethren this summer.

M. O. PATTERSON.

Bessie had a new dime to invest in ice cream soda.

"Why don't you give your dime to missions?" said the minister who was calling.

"I thought about that," said Bessie, "but I think I'll buy the ice cream and let the druggist give it to missions."

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WORK AMONG SOLDIERS.

Reports from nearly all of the 32 centers where are located the training camps of national army and national guard, show that in all of them church people are leading in welfare work for enlisted men. Church people led, not always in names of their churches, but in the names of Red Cross, Y. M. and Y. W. C. A., the Playground Association, the Knights of Columbus and many other organizations, some old but many quickly formed to meet new circumstances arising from the war. Cities as such are acting, and some are voting money to pay rentals of halls to serve for dancing pavilions, khaki clubs and large numbers of swimming pools.

As fast as soldiers and sailors arrive at camps, canvasses are made, military commanders co-operating. These canvasses are showing what men belong in Masonic and other lodges, what men play tennis well and are fond of doing so, what men wish to belong to dancing clubs, and, of course, whether men are Catholics, Presbyterians or care for religious privileges. It is found that enlisted men readily respond to these approaches. Indianapolis takes its new visitors sight-seeing in automobiles as soon as they arrive. So does Chattanooga. Niagara Falls converted a hotel into a club house, and Chattanooga voted as a city to pay the rental of a building that had been made over into a club. The last named city has also provided a swimming pool 25 acres in extent.

Little Rock has created a municipal recreation zone on both sides of the Arkansas river, and San Antonio has named thirteen committees of eminent citizens, acting as citizens, but practically all church people, it is said, on legal, social and similar help. In all of these cities lodges are opening their doors to the enlisted men who happen to belong to their respective orders. Tennis courts are opened. In Syracuse and Louisville saloons have closed bars and set up as clubs. Homes of well-to-do citizens are taking men into them for Sunday dinners. Moving picture places by the thousands are refusing to accept admission fees from men in khaki, private subscriptions paying fees instead.

The Y. W. C. A. is recruiting not only members but leading men in cities near which enlisted men are encamped to create a healthful so-

cial life for the benefit of both the men and the women, the promotion of good feeling, the driving away of homesickness and the insuring of good morals. Golf clubs are opening their links. So cities are issuing small newspapers containing lists of recreational attractions and events. Thousands of lawyers, bankers and others, rarely before lifting hands to do things for others, have turned missionaries at their own cost. Especially is this reported from Washington, St. Paul, Newport, Chicago and Buffalo. Speaking for the government, Secretary Baker says that there is intense gratification over the conduct of the people in responding to appeals that everybody help to make America's fighting forces efficient, and keep them clean and in good cheer.

While backing public and private efforts through Red Cross and many other organizations, supporting federal council of churches and Knights of Columbus, Catholic and Protestant churches in the cities near which soldiers are encamped, and others where they are not, are making lists of names of men gone to war, often covering the entire city and not merely their respective church members, posting such lists and regularly praying for the men by name. At first lists were hung in church vestibules, but from Detroit, Philadelphia, Boston and many smaller cities come reports that lists are now hung on walls near church altars and pulpits, the higher honor, and duplicates made for persons wishing them to take home and hang in places of honor. Many churches are gathering information of the men, and seeing to it that all know they have friends at home, all receive letters, and all have some measure of their individual wants supplied. — El Paso Herald.

SIGN YOUR NAME HERE.

If you suffer with any curable disease that does not seem to be benefited by drugs; such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in Nature, accept this offer and you will never have cause to regret it.

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Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

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We have issued a special pamphlet on Asthma, Bronchitis, Hay Fever and Catarrh. The cause of these ailments is explained, and the successful drugless method of treatment employed at the Sanitarium is fully described. A copy of the pamphlet will be sent free to any address on request.

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BLUE MOUNTAIN.

For the last three weeks we have been in meetings.

The first week in August with Brother W. E. Berry, at New Macedonia, near Blue Mountain, where God gave us a great meeting. We received 27 by faith and two by letter. The heads of five families were saved.

Next we were with Brother H. M. Whitten, of McCool, at Concord church. This church is eight miles from Ackerman. God gave us a fine meeting—23 by faith and three by letter.

Fifteen miles from New Albany is a great old church — Macedonia. Here God gave us the greatest meeting of the summer, where 55 united by faith and four by letter; the heads of five families united at one service, and when they came the old church never saw such a service before—at least 20 men and women were shouting at the same time. Some of these men had been on the prayer list for years. God be praised for His saving power. Brother Harvey Gray is their pastor, and is one of our best young preachers. He expects to attend college this winter.

We go today (August 27th) to Osyka to be with Brother Hudson in a ten days' meeting. Pray for us. We are happy in His work. Baptist churches everywhere are having great meetings.

Yours for big things,
W. E. FARR.

MT. VERNON.

On the second Sunday of this month, with Professor Aven assisting, we began our meeting at Mt. Vernon church in Holmes county. From the beginning, the people showed deep interest in the welfare of God's kingdom.

Prof. Aven is not a preacher, but he knows the meaning of the plan of salvation, and has a concise and clear way of expressing himself, as was attested by the praises I have heard on all sides. There was a most grat-

ifying spiritual revival on the part of the membership, and six were added to the church.

On Saturday we ordained Brother Teddy Guess to the full work of the ministry. It was a happy occasion, for just the night before his sister, Miss Myrtle, had given her heart to Christ, and all the neighborhood was happy.

The ages of those uniting with the church range from about 12 years to about 71, and strong young men were among the number.

This community knows how to respond to the speaker. At some of the services, great numbers were unable to be accommodated in the house, so they either drove their cars near the windows, or stood near the doors.

D. I. YOUNG, Pastor.
Clinton, Miss.

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Dose of Nasty Calomel Makes You Sick and You Lose a Day's Work.

Calomel salivates! It's mercury, Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50 cent bottle of Dodson's Liver Tonic, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tonic you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

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Scholarships of Free Tuition offered High School Graduates of good record at The Memphis Conference Female Institute, a Junior College for Young Ladies. Beautiful Location in splendid city of 20,000. Improvements to extent of \$5,000 made on building this vacation. Address Henry G. Hawkins, President, Jackson, Tenn.

NEWS IN THE CIRCLE

MARTIN BALL

Rev. E. F. Adams has resigned the pastorate at Trezevant, Tenn., and accepted the call to Fulton, Ky. The change will take place at an early date.

The Sunflower Association meets with the church at Shelby, September 4th at 3 o'clock p. m. The pastor is expecting a large attendance. Send your name to Rev. R. A. Eddleman for entertainment.

Rev. H. Boyd Watkins writes: "A gracious revival was had at Alexandria, Slayden, Miss., last week. There were 37 additions—31 by baptism, four by letter and two restorations. The preaching was done by Rev. James H. Oakley, of Whiteville, Tenn."

Evangelist D. P. Montgomery, of Greenville, S. C., will assist Pastor Martin Ball in a meeting at Clarksdale beginning the fourth Sunday in September. The meeting will be held under a tent.

Dr. J. Frank Norris, of Ft. Worth, Texas, has secured a large tent with a seating capacity of 6,000 and will conduct a meeting at the training camp for the soldier boys. He is always moving things.

It is going to be difficult to find a successor to our old seminary friend and brother, Dr. E. C. Dargan, of the First church, Macon, Ga., but the Lord will give them the right man, if they will permit him.

In the meeting recently held in the Boulevard church, Memphis, Tenn., there were 32 additions and many others professed conversion. Pastor J. N. Hale had the assistance of Dr. R. M. Inlow, of the Bellevue church.

Dr. J. L. White, of Miami, Fla., is assisting his son in a meeting at Shelby, N. C. This was the church that baptized Dr. White and ordained him to the ministry. It must be a feast of soul to him to be back among his old friends.

Pastor J. A. Ousley was aided in a gracious meeting in Ruth's chapel, Quitman county, by Rev. Lester G. Black, recently. There were several professions and five additions by baptism.

Evangelist H. C. Risner closed a very fine meeting of five weeks' duration a short while ago. He reached the entire town. Fifty-five united with the Baptist church, while many others joined other organizations.

Dr. J. B. Gambrell will be present at the Fort Worth Seminary opening and make arrangements for his classes up to and through the State Convention. Immediately after the convention he will take up regular class work in the Seminary.

Secretary timber will be in demand this fall. Tennessee must have a man to fill the place of Dr. Gillon, who goes to the pastorate at Paris, Tenn., and Texas a man to fill Dr. Gambrell's place, who goes to the Seminary at Fort Worth.

Pastor J. H. Sharp, of Sweetwater, Tenn., has just closed a great meeting at Rockwell, Texas. There were 37 additions to the church—64 by baptism. The music was led by Wm. Bradford.

Recently Dr. A. S. Pettie, of Kentucky, baptized R. L. Clark, a Campbellite preacher, a man of ability and culture. He has been ordained to the gospel ministry.

Pastor O. C. Peyton has resigned the work at Erin, Tenn., and accepted a call from the church at Pembroke, Ky. He has accomplished much for the Master's cause at Erin.

Dr. Ashby Jones, for several years the successful pastor of the First church, Augusta, Ga., has accepted a call to the Ponce de Leon church, Atlanta.

Dr. Geo. E. Burlingame, who has served so well the First church, San Francisco, Calif., has accepted a call to the Broadway church, Denver, Col.

At Ft. Cobb, Okla., Evangelist C. C. Nance has just closed a great meeting. There were 76 additions to the church—70 by baptism. Brother Nance has just entered the evangelistic work.

THOMASTOWN.

I have just returned home from Thomastown, where I helped Pastor John Thompson in a meeting of six days' duration. We had a good meeting and the church and community gave us fine treatment. Brother Thompson is in his meeting at Lena this week with Evangelist P'Poole helping him.

R. A. KIMBROUGH.
Vicksburg, Miss.

The husband and wife between whom there had been frequent quarrels, saw a team pulling a heavy load. They were keeping step, no shirking, each doing his part. "Husband," said the wife, "why can't we work together like that—harmoniously, helpfully?" "We could," said he, "if there was only one tongue between us."

Mrs. McLap was about to pull off a social for the benefit of the Civic Club. "Are you going to invite Mrs. Nexdore?" asked her niece. "I should say not," answered the old lady; "I entertained her once and she never recuperated."

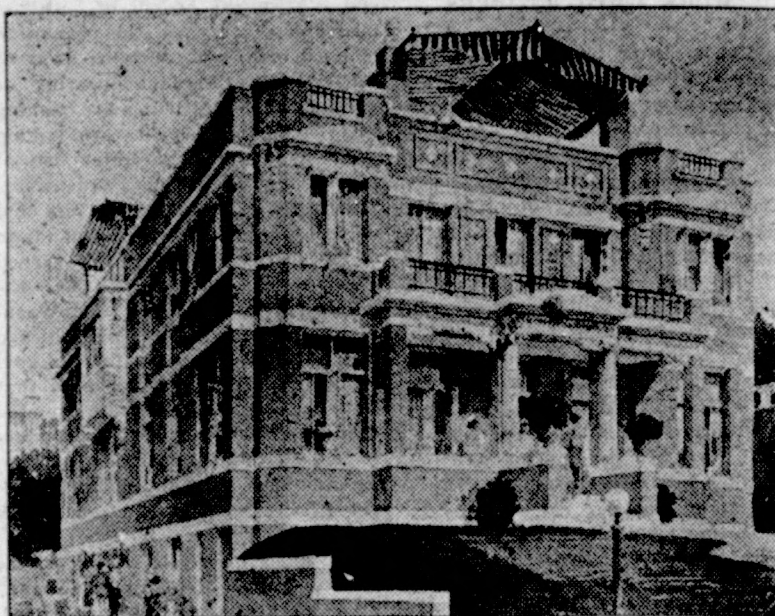
Pat and Mike were watching some bricklayers at work one day and Pat asked:

"Say, Mike, what is it that holds the brick together?"

"Sure," said Mike, "that's aisy; it's the mortar."

"Never a bit of it," said Pat. "That's what kapes them apart."

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BRYAN SIMMONS, President

Newton, Mississippi

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J. M. STARKE Session opens Sept. 12 Montgomery, Ala.

Sweet Dream 'Em Tonight, The Mosquito Faces A Setting Sun.

The newly born, the inexperienced—these are the stragglers that now disturb your sleep.

Sweet Dream 'em tonight. Their lesson should be taught them quickly. Mosquitoes of the old school seem to know Sweet Dreams—and they didn't read about it either.

So it's the young ones we're after, and it is to be impressed that delays are dangerous.

Did it ever occur to you that you can't Sweet Dream 'em with a substitute?

'Liberal original bottles sold everywhere. Sweet Dreams.